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THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. XLI

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XLI

LOWER CANADA, IROQUOIS: 1654-1656

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PREFACE TO VOL. XLI

Following is a synopsis of the documents contained in this volume:

LXXXV. The *Journal des Jésuites* contains, in 1654, but one week's record, January 30 to February 5. On the former date, Onondaga envoys arrive at Montreal, and insist upon going to Quebec; but it appears that their purpose is to carry on intrigues with the Hurons of Orléans Island. The new governor, D'Ailleboust, learns of these schemes, and advises accordingly the Hurons, who are confounded thereat, and acknowledge everything, promising to do as Onontio wishes.

LXXXVI. The *Relation* of 1653–54 is written by François le Mercier, except the last chapter, which is an epitome of information on Canadian matters received by the Paris editor from other sources. The superior writes an introductory note to the provincial, which mentions the success of Father Le Moyne's recent journey to the Iroquois country, and the consequent opening for a mission there. For this purpose, Le Mercier asks that six more Fathers be sent to Canada; and that more funds be contributed by the charitable, that this additional expense may be met.

He now relates in detail the events which led to this felicitous condition of affairs. The Mohawk

envoys previously mentioned return to their own country after Poncet's deliverance from captivity (October, 1653), leaving four of their number as hostages with the French. A few days later, the Huron captains reveal to the French the intrigues of the Mohawks with them, to induce them to leave the French and settle in the Iroquois country; the Hurons temporize in regard to these proposals, fearing the hostility of these old-time enemies, but avow their loyalty to their French friends and protectors. Some months afterward, Onondaga ambassadors also come to treat for peace; they, too, scheme to draw the Hurons away from the French. These intrigues are foiled,—the Hurons pretending that they will go to dwell with the Iroquois after a year or two, when the Jesuits shall have established a mission among the latter.

In the following spring (1654), a young Frenchman is captured near Montreal by an Iroquois band; the chief of another band voluntarily becomes a hostage for his safety, and procures his release. With the Frenchman, the Iroquois bring also presents to ratify peace, and to urge the coming of the "black robes" to their country. In June, a Huron and Algonkin fleet comes down to the French settlements, bringing a cargo of furs. War between the Iroquois and Eries has begun, which especially leads the former to strive for peace with the French and Hurons. In July, two young Frenchmen who had spent the winter with the Mohawks, as hostages, are brought back to Quebec by "the Flemish Bastard." About this time, Father Le Moyne departs on a journey to the Onondagas, in accordance with their invitation to the Jesuits,—a proceeding which arouses

the jealousy of the Mohawks. The complaint made for this tribe by the Bastard is met by presents from the French, and a message to Le Moyne directing him to visit the Mohawks also; but, as he has set out some time before, the Bastard is unable to overtake him.

Le Moyne's journey is now described, for which purpose his journal is given. He is received by the Onondagas with the utmost hospitality, and welcomed as an ambassador of peace. He administers baptism to several children, and both gives and receives special consolation in ministering to the numerous Huron captives, some of whom were his disciples in former years, in their own country. Among these, he finds Thérèse,—daughter of the Huron Christian, Joseph Chihwatenhwa,—a former pupil of the Ursuline Seminary at Quebec, who had been captured with Father Jogues (August, 1642). This good woman has converted one of her fellow-captives, whom she brings to the Father for baptism.

A council, of all the Iroquois tribes except the Mohawks, is held August 10. This is opened by Le Moyne, who "utters nineteen words" (that is, gives nineteen presents) to the assembled chiefs. "I was occupied fully two hours in delivering this harangue, which I pronounced in the tone of a Captain,—walking back and forth, as is their custom, like an actor on a stage." He is greeted with loud applause, and response is duly made by the Iroquois, with reciprocal presents to the French. Le Moyne is deeply touched, upon finding that the peace thus established is largely due to "our Huron Christians, especially the Captive women," who have told the Iroquois so much about the French and the Christian religion

that the latter are well inclined toward both, and "love us in the hope that we will become to them what we have been to the Hurons." The Father is so fortunate as to obtain from some of these savages two little books, which had respectively belonged to the martyrs, Brébeuf and Garnier. His embassy accomplished, he returns to the St. Lawrence, arriving at Quebec on September 11.

Le Mercier considers the demand made by the Iroquois that a French settlement be established in their country, and regards it as a providential opening for missionary labor there. The governor, De Lauson, approves this plan, and many Frenchmen have volunteered for this expedition. More missionaries are needed, in so extensive a field.

The Huron colony on Orléans Island is in a prosperous condition. The charity of pious friends in France has helped to support these poor fugitives till they could aid themselves. They are most zealous in their observance of church rites and duties, and excel in sacred music. The Fathers in charge have formed among them a society, the Congregation of Our Lady, comprising "the élite of the Christians." This is a powerful incentive to improvement in their morals and piety. It is noted that the women "are, among Savages as elsewhere in the world, the devout sex;" and membership in this congregation is especially beneficial to them. The happy deaths of some who belong to this society are related, and several incidents of the piety, obedience, and zeal of others. These Christians maintain a fund for aiding the poorest of their number. Having received a gift from a similar congregation in Paris, they send to those benefactors a porcelain collar, to testify their

gratitude. It is accompanied by a letter of thanks in their language, written upon birch-bark, penned by Chaumonot in their name; this letter, followed by a translation, is given by Le Mercier.

The last chapter is made up of extracts from various letters received from Canada. Some Iroquois have wintered at Three Rivers, and have maintained so friendly relations with the Algonkins there that some of them have even married Algonkin women. The famous chief of the Island tribe, Paul Tesswehat, formerly so haughty and arrogant, has died a good Christian. Noël Tekwerimat, the Sillery captain, has been more zealous than ever in maintaining the Christian character of that colony, and has compelled infidels to remain outside the wall. New discoveries are being made to the north and west of the French settlements; and some tribes are heard of who have never yet seen a European. A new hospital nun arrives this year, bringing with her a number of young women as colonists.

At Tadoussac, Father Bailloquet winters with the Montagnais. The good will they show him "is, in truth, very pleasing; but it did not prevent the Father from having the earth for bed and mattress, and strips of bark for a palace, which was filled less with air than with smoke; nor did it save him from passing several months without bread, without wine, without salt, and without any other sauce than appetite, which he did not satisfy very often except with smoked flesh, dried in the smoke and filth of their cabins." Various instances of Christian charity and devotion among these Tadoussac converts are related.

While the last sheets of this *Relation* are being printed, a fresh item of news arrives from Canada,

which is added in a postscript. This is to the effect that a Mohawk band recently attacked the friendly Indians on the St. Lawrence, killing several; they also captured and bound Father Le Moyne, but were induced, by the threats of his Onondaga guide, to release him. The Paris editor makes various comments on the relations between the French and Iroquois, and hopes that these may continue to be peaceable.

LXXXVII. There is no *Relation*, properly speaking, for 1655. One was written and despatched, as usual; but the messenger who bore this and other letters from Canada was attacked by highway robbers between La Rochelle and Paris, and all his papers scattered or torn. He gathers up what he can; and the Paris editor writes a brief epitome of Canadian affairs, as far as he can learn them from these fragments, and from the oral reports of persons who have come from that country. He also adds two letters sent by the Canadian superior, Le Mercier, who includes a note from Chaumonot and a few lines from Dablon; the whole is published under the title *Copie de devx Lettres envoiées de la Novvelle France.*

The annual French fleet to Canada has met with disasters; three vessels were captured or lost, and but two returned safely to France. This means the loss of the usual supplies and gifts to the religious houses, the Jesuit missions, and the governor, as well as investments of private persons — a heavy blow to the little colony.

The Iroquois tribes have kept the peace, excepting the Mohawks, who show their usual perfidy. Among their evil deeds is the murder of Jean

Liégeois, a Jesuit donné. After many raids upon the settlements, they bring back the French captives, and patronizingly announce that they will hereafter make war only on the Hurons and Algonkins, whom they will kill whenever they encounter them above Three Rivers. De Lauson, the governor, old and irresolute, accedes to this, and sends the Mohawk prisoners home. The Onondagas ratify their earlier negotiations for peace, and ask for missionaries to go to their country; Chaumonot and Dablon are accordingly sent thither. The Senecas also desire peace, especially because they are at war with the Eries. All the upper tribes prefer, also, to trade with the French rather than with the Dutch, since the route to the former is far easier.

One of the letters which give title to this document is written by Le Mercier, enclosing one from Chaumonot to the Ursuline superior at Quebec, as he is about to leave Montreal for the Mohawk country. He is giving religious instruction to his Iroquois escort; and some of them have already become catechumens. The second letter is also written by Le Mercier; on the day before the annual mail leaves for France. He mentions the latest news received from the Fathers who have gone to the Iroquois country, which is, on the whole, reassuring. Other letters received in France praise the good work of the Ursuline and Hospital nuns, which greatly attracts the Iroquois.

LXXXVIII. Le Jeune, agent in France for the Canadian missions, writes (March 10, 1656) a letter to the superior of the Quebec hospital, relative to business which he is transacting for her. He mentions the losses recently sustained by Canadian affairs. A

reinforcement of nuns is going to Canada. Le Jeune consults Maisonneuve in regard to sending nuns of this order to Montreal, but finds that the endowment there is not available for them.

LXXXIX. The governor of Canada, De Lauson, grants to the Jesuits a tract of land, ten leagues square, in the Onondaga country. They are permitted to choose this land wherever they think best, and are accorded full rights of justice and seigniory; while the grand seneschal of New France (De Lauson's son) is enjoined to put the Jesuits in possession thereof.

R. G. T.

MADISON, WIS., March, 1899.

LXXXV

JOURNAL DES PP. JÉSUITES

Janvier 30–Février 5, 1654

SOURCE: We follow the original MS., in Laval University library, Quebec.

Journal des Pères Jésuites, Janvier 30 à Février 5, 1654.

IANUIER 1654.

Deputez des onontaës.

LE 30. 4. Onnontaₑer. ariuent a Quebecq auec letres de Mon real et des trois Riu. les premieres nous apprennent qu'ils estoient ariuez 7. a Mon-real des le comencement de decembre auec intention de pousser plus outre, que Mons. de Maison-neuue auoit fait son possible de les arester leur disaᵗ. qu'onnontio estoit par tout, il leur auoit presenté deux *grandes chaudieres* pour cet effet; eux persistant dans leur resolution de descendre a Quebecq, il leur a demandé qu'ils renuoyassent deux des leurs dans le païs auec d'eux couuerts de la part d'Annonchiasé pour asseurer leur compatriotes de l'Amitié des Mon-realistes, quelqu'accident qu'il peut ariuer a ceux qui descendroient plus bas, cela a esté executé.

Ils vont solliciter les hurons de L'Isle D'orl.

des letres des 3. R. nous apprenons qu'ils ont des presens a faire en cachette aux Hurons de l'Isle; 2°. que les Annienₑer. leur en ayaᵗ. fait cet automne, Atseña des ce temps la leur en auoit rendu trois de leur part aux trois R. pour leur temoigner qu'ils agreoient la proposition d'aller a Annieñé, ces trois

Journal of the Jesuit Fathers, January 30 to February 5, 1654.

JANUARY, 1654.

Envoys from the onontaës.

ON the 30th, 4 Onnonta,eronnons arrive at Quebecq with letters from Mon real and three Rivers. The former apprise us that 7 had arrived at Mon-real at the beginning of december, with the intention of proceeding farther; that Monsieur de Maisonneuve had done his utmost to stop them,— telling them that onnontio was everywhere. He had presented to them two *great kettles*, for this purpose; but, as they persisted in their resolve to go down to Quebecq, he asked them to send back two of their men into their country, with two blankets on the part of Annonchiasé, to assure their fellow-countrymen of the Friendship of the people of Mon-real — whatever accident might befall those who should go further down. That was carried out.

They go to solicit the hurons of orleans Island.

By the letters from 3 Rivers we learn that they have presents to bestow in secret upon the Hurons of the Island; 2nd, that, the Annien,eronnons having made some to the latter in the past autumn, Atseña since that time had in return given them three presents at three Rivers, on behalf of his tribe, in order to show that the Hurons accepted the proposition for going to Annieñé. These three

presens furent des lors portez a Annieñé. Ils couchent chez nous a Quebecq.

Le 31. ils vont a l'Isle, Ie les rencontre sur les glaces, ils me salüent d'une harangue, ie donne au chef nommé Tsira¸eñie, une brasse de petun. la nuit ils tiennent secret auec quelques capitaines & anciens. vn de nos chrestiens nommé Iacques Atsiẅens, qui y auoit assisté nous apprit 1°. que les hurons auoient d'eux mesme fait deux presens aux onnonta¸ër. des l'automne 2°. que Tsira¸eñie auec 4. colliers qu'il deuoit presenter en vn second conseil, leur auoit donné parole que 400 hommes et 100 femmes venoient querir la bourgade de l'Isle, qu'ils faisoient cependa^{t}. la chasse a Andatso; qu'au printemps ils descendroient iusques a la riuiere s^{t}. Franc. et enuoyroient auertir les Hurons de s'embarquer. 3°. que les hurons auoient repondu a cela, qu'on auoit, alteré leur parole et que leur pensée n'auoit esté, qu'en cas qu'on reprit la guerre, de mettre une natte dans onnantä¸e pour leur nepueux pris en guerre afin qu'on leur donnat la vie et qu'ils passent par ce moyen auoir quelque esperance de les reuoir un iour.

FEBURIER

Conseils pour rompre Les mesures des ononț.

Le 3^{me}. on tient conseil au fort auec les habitans pour leur donner connoissance de toutes ces affaires, et auiser aux moyens de detourner quelque dessein de trahison.

presents were then carried to Annieñé. The envoys lodge with us at Quebecq.

On the 31st, they go to the Island. I meet them on the ice; they greet me with a speech, and I give to the chief, named Tsira¸eñie, a brasse-length of tobacco. At night, they hold a secret council with certain captains and elders. One of our christians, named Jacques Atsiwens, who had been present there, informed us: 1st, that the hurons had of their own accord made two presents to the onnonta¸-ëronnons, even in the autumn. 2nd, that Tsira¸enie, with 4 collars which he was to present to them at a second council, had given them a pledge that 400 men and 100 women were coming to carry away the village from the Island; that meanwhile they were hunting at Andatso; that in the spring they would come down as far as the river st. François, and would send to notify the Hurons to embark. 3rd, that the hurons had answered to the effect that their message had been altered; and that their idea had been merely, in case the war were resumed, to place a mat in onnantä¸e for their nephews taken in war,— so that the lives of such might be spared, and that they might thus have some hope of again seeing them some day.

FEBRUARY.

Councils for thwarting the onontaeronnons' measures.

On the 3rd, a council is held at the fort with the inhabitants, in order to give them knowledge of all these affairs, and to consider means for averting any treasonable design.

Le 4me. assigné pour le conseil, les onnonta,er. ne viennent, point a cause du mauuais temps. nous tenons chez nous le soir conseil secret auec quelques anciens, hurons OeK, AtionnionrasK8a, &c. de l'auis de Mons. le gouuer. Mons. d'Ailleboust; le P. Ragueneau le P. Chaumonot et moy, leur fismes entendre 1°. que Mons. le gouuer. auoit connoissance de l'affaire qu'ils traittoient secrettement auec l'onnonta,er. 2°. qu'il ne trouuoit point a redire a la substance de ce dessein qu'il ne pretendoit pas tenir en captiuité ses neueux les hurons 3°. qu'il les blasmoit de luy auoir voulu cacher cette affaire. 4°. que nous estions d'auis qu'ils dissent tout cecy a Tsira,eñie luy conseillant de faire luy mesme un present a onnontio pour le prier de deserrer un peu ses bras, et de donner la liberté aux hurons qu'il tenoit soubs sa protection &c.

Dessein Eventé.... Ils furent 1°. bien confus, ils auoüerent tout et trouuerent [bon] l'auis que nous leur donnions; puis leur ayant démandé quid responsi daturus esset onnontio, qu'il reponde dirent ils que la chose sera possible dans deux ans; nous dismes la dessus qu'il vaudroit mieux qu'il dist lorsque la paix sera bien affermie.

le 5e. Tsira,eñie arriue sur les 4. heures du soir auec 3. ou 4. hurons, il fait ses six presens dans nre sale en presence de Mons. le gouuer. et d vne 30ne. de françois et des le soir nuit clause il s'en retourne tout seul a l'Isle.

The 4th is set for the council: the onnonta,eronnons do not come, on account of the bad weather. We hold a secret council at our house in the evening, with some huron elders,—Oek, Ationnionraskwa, and others. By the advice of Monsieur the governor, Monsieur d'Ailleboust, Father Ragueneau, Father Chaumonot, and I gave them to understand: 1st, that Monsieur the governor had knowledge of the business which they were secretly negotiating with the onnonta,eronnons. 2nd, that he found nothing to gainsay in the essentials of this project, since he did not intend to keep his nephews, the hurons, in captivity. 3rd, that he blamed them for having consented to conceal this affair from him. 4th, that we recommended them to say all this to Tsira,eïie, advising him to make a present in person to onnontio, for entreating him to relax his arms a little, and to give liberty to the hurons whom he held under his protection, etc. They were, 1st, quite confounded; they acknowledged everything, and approved the advice that we gave them. Then, having asked them *quid responsi daturus esset* onnontio, "Let him answer," they said, "that it will be possible in two years." Thereupon we answered that he would better say, "when the peace shall be well established." *Plan Revealed.*

5th. Tsira,eïie arrives about 4 o'clock in the evening, with 3 or 4 hurons. He makes his six presents in our hall, in the presence of Monsieur the governor and of about 30 frenchmen; and at evening, when night set in, he returns alone to the Island.

LXXXVI

RELATION OF 1653-54

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1655

SOURCE: We follow a copy of the original Cramoisy (H. 103) in Lenox Library, New York.

RELATION

DE CE QVI S'EST PASSE'

EN LA MISSION DES PERES

DE LA COMPAGNIE DE IESVS,

EN LA

NOVVELLE FRANCE,

ES ANNEES 1653. & 1654.

Enuoyée au R. P. NICOLAS ROYON,
Prouincial de la Prouince de France.

Par le R. P. FRANÇOIS LE MERCIER,
Superieur des Miſſions de la meſme Compagnie.



A PARIS,

Chez { SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy & de la Reyne, ET GABRIEL CRAMOISY. } { ruë S. Iacques aux Cicognes. }

M. DC. LV.

Auec Priuilege du Roy.

RELATION

OF WHAT OCCURRED
IN THE MISSION OF THE FATHERS
OF THE SOCIETY OF JESUS,
IN
NEW FRANCE,
IN THE YEARS 1653 AND 1654.

Sent to Rev. Father NICOLAS ROYON,
Provincial of the Province of France.

By REV. FATHER FRANÇOIS LE MERCIER,
Superior of the Missions of the same Society.

PARIS,
Printed by SEBASTIEN CRAMOISY. Printer in ordinary to the King and to the Queen, AND GABRIEL CRAMOISY. ruë St. Jacques, at the Sign of the Storks.

M. DC. LV.
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NOVS Lovys Cellot, Vice Prouincial de la Compagnie de Iesvs en la Prouince de France, auons accordé au ſieur Sebastien Cramoisy, Marchand Libraire; Imprimeur ordinaire du Roy, & de la Reyne, ancien Eſcheuin & Conſul de cette Ville, l'impreſſion des Relations de la Nouuelle France. Fait à Paris ce 22. Decembre 1654.

Lovis Cellot.

Permission of the Rev. Father Vice-Provincial.

WE, LOUYS CELLOT, Vice-Provincial of the Society of JESUS in the Province of France, have granted to sieur SEBASTIEN CRAMOISY, Bookseller, Printer in ordinary to the King and Queen, former Alderman and Consul of this City, the printing of the Relations of New France. Done at Paris, this 22nd of December, 1654.

LOUIS CELLOT.

[1] Relation de ce qvi s'eſt paſſé en la Miſſion des Peres de la Compagnie de IESVS, au païs de la Nouuelle France, depuis l'Eſté de l'année 1653. iuſqu'à l'Eſté de l'année 1654.

Envoyee av R. P. Nicolas Royon, Prouincial de la Compagnie de IESVS *en la Prouince de France.*

MON R. P.

Pax Chriſti,

I'ay attendu iuſques à ce iour vingt [2] *& vnieſme du mois de Septembre, à mettre la main à la plume, pour informer Voſtre Reuerence de l'eſtat où nous ſommes, n'ayant pû le faire pluſtoſt, à cauſe que nous ne le ſçaurions pas nous meſmes. Nos eſprits ont eſté tellement partagez depuis vn an, qu'à vray dire, nous auons iouy de la Paix, penſans eſtre en la guerre. Dieu la dedans a beny nos conduites, & des deſſeins de trahiſon qu'auoient les Iroquois nos ennemis, il en a tiré leur bien & le noſtre, nous donnant vne veritable Paix qui nous ouure les voyes & les chemins pour les aller inſtruire dans leur païs, & pour y porter la foy, qui d'vn peuple cruel & barbare, en fera vn peuple Chreſtien. Ce ſont les eſperances que nous en donne l'heureux ſuccez d'vn voyage, qu'vn de nos Peres y a fait depuis peu. C'eſt le Pere Simon le Moine, qui y fut enuoyé au commencement* [3] *de Iuillet, & qui a laiſſé nos eſprits en ſuſpens, iuſques à ſon retour, qui fut il y a peu de iours; en nous comblant de ioye, autant que nous auions ſuiet de craindre, qu'il ne fuſt bruſlé cruellement, comme deſia pluſieurs de nos Peres l'ont eſté par ces mal-*

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS, in the country of New France, from the Summer of the year 1653 to the Summer of the year 1654.

Sent to the Reverend Father Nicolas Royon, Provincial of the Society of* JESUS *in the Province of France.

MY REVEREND FATHER,
Pax Christi.

I have waited until this day, the twenty-first [2] *of the month of September, before taking my pen in hand to inform Your Reverence of the condition in which we are,—having been unable to do so sooner, because we did not know it ourselves. Our minds have been so divided during the past year that, to tell the truth, we have enjoyed Peace while thinking we were at war. Therein God has blessed our administration; and from the plots of treachery entertained by the Iroquois, our enemies, he has derived their welfare and ours,—giving us a genuine Peace, which opens to us ways and routes for going to instruct them in their own country, and for bearing thither the faith which shall make a Christian people out of a cruel and barbarous one. Such are the hopes given us in this matter by the fortunate result of a journey which one of our Fathers has recently made to that country. It was Father Simon le Moine, who was sent thither in the beginning* [3] *of July, and left us in suspense until his return, a few days ago, at which we were filled with a joy that was all the greater as we had reason to fear that he had been cruelly burnt,—which fate has already befallen several of our Fathers at*

heureux. Mais Dieu a conduit toutes les demarches du Pere dans le cœur des Nations Iroquoiſes. Il y a trouué vne Egliſe captiue, de nos anciens Hurons, il a eſté receu comme vn Ange du ciel, de ces bons Chreſtiens: Il y [a] *baptisé vne trentaine de petits enfans Iroquois, malades & en danger de mort; & entre les perſonnes adultes, vne ieune femme Iroquoiſe a eſté la premiere qui ait receu le Sainct Bapteſme; Cette femme auant la venue du Pere, viuoit deſia comme Chreſtienne, ne l'eſtant pas encore: elle auoit la foy de nos myſteres, qu'vne Captiue Huronne luy auoit* [4] *enſeignée. Il y a conuerty vn grand Capitaine Iroquois, Chef de dix-huict cents hommes qu'il menoit à vne nouuelle guerre, que Dieu leur a ſans doute ſuſcitée pour nous donner la Paix. Ce Capitaine ayant preſſé ſainctement ſon bapteſme, auant que d'aller au peril. Enfin le Pere y a receu des preſens de la nation la plus conſiderable, qui eſt au centre des autres nations Iroquoiſes, qui nous inuitent à les aller inſtruire pour ſe faire Chreſtiens. Nous leur auons donné parole que le Printemps prochain nous irions nous y habituer, & y baſtir vne maiſon, ſemblable à celle que nous auions au milieu des Hurons, auant que la guerre nous en euſt chaſſez. V. R. verra la ſuitte de tout cecy dans la Relation, que ie pretens eſcrire par voye de Iournal, afin que la diſtinction des temps puiſſe empeſcher la confuſion qu'il y auroit en des affaires,* [5] *d'ailleurs aſſez broüillées.*

L'entrepriſe, d'aller dés le Printemps prochain, porter vne Miſſion dans le cœur des Nations Iroquoiſes, nous oblige à demander à Voſtre Reuerence le ſecours de ſix de nos Peres; car nous ſommes trop peu. Monſieur de Lauſon noſtre Gouuerneur fait état d'y enuoyer vn nombre de François choiſis, pour y commencer vne nouuelle habitation. Nous y enuoyerons de nos Peres, & quelques hommes

the hands of those wretches. But God guided all the Father's steps in the heart of the Iroquois Nations. He found there a captive Church, composed of our old-time Hurons; and he was received as an Angel from heaven by those good Christians. He baptized thirty little Iroquois children, who were sick and in danger of dying; and, among the adults, a young Iroquois woman was the first to receive Holy Baptism. Even before the Father's coming this woman was living like a Christian, not yet being one,—although she was a believer in our doctrines, having been instructed therein by a Captive Huron woman. [4] *He converted a great Iroquois Captain, the Chief of eighteen hundred men, whom he was leading to a new war, to which God undoubtedly aroused them in order to give us Peace. This Captain, with holy zeal, urged for his baptism before going into danger. Finally, the Father received presents from the most important nation; it is centrally situated among the other Iroquois nations, who are inviting us to go and instruct them, in order that they may become Christians. We gave them our word that next Spring we would go and dwell there, building a house like the one we used to have among the Hurons before the war had driven us thence. All these things Your Reverence will see in their order in the Relation, which I intend to write in the form of a Journal, to the end that the distinction of dates may prevent confusion in the narration of events* [5] *which are otherwise somewhat confused.*

The enterprise of establishing a Mission next Spring in the heart of the Iroquois Nations obliges us to ask Your Reverence for the aid of six of our Fathers; for we are too few. Monsieur de Lauson, our Governor, intends to send thither a number of picked Frenchmen for starting a new settlement; while we shall send some of our Fathers

de trauail pour y baſtir vne premiere Egliſe, en l'honneur de la tres-Saincte Vierge. Les deſpenſes ſeront exceſſiues; mais eſtant les affaires de Dieu plus que les noſtres, ſa Prouidence y pouruoira: il y a dans la France des perſonnes de Charité, zelées pour la Conuerſion des Sauuages, & qui font l'office de l'Apoſtres dans les païs Barbares, quoy qu'ils ne quittent pas leur Patrie, leurs enfans ny [6] *leurs femmes. Il y a meſme des ſaincles Vefues, de chaſtes Vierges, & quantité de Femmes mariées, qui prennent part à cette gloire, de preſcher l'Euangile d'vn bout du monde à l'autre, y faiſant paſſer leurs aumoſnes, pour cooperer au ſalut des ames racheptées du Sang de* IESVS-CHRIST. *Ce n'eſt pas ce ſecours qui nous manquera; & deuſſions-nous partir, comme ſouuent nous auons fait dans nos Miſſions Hurones, le ſeul baſton en main & la ſeule confiance en Dieu, pour toutes prouiſions; Nos Peres y ſont tous reſolus. Ceux qui viendront à leur ſecours, ſçachent pour ſe conſoler, qu'il y aura beaucoup à faire & bien plus à ſouffrir, & tout à craindre, ayant affaire à des Nations Barbares, qui ne reſpirent que le ſang, & qui ont beu celuy des Martyrs. Peut-eſtre que dés l'abord on fera rencontre. Quoy qu'il en ſoit, nos vies* [7] *ne peuuent eſtre mieux conſommées qu'en procurant la gloire d'vn Dieu, qui le premier a conſommé ſa vie pour nous. V. R. nous obtiendra pour cet effet, les prieres de tous nos Peres & Freres de la Prouince, & nous donnera, s'il luy plaiſt ſa ſaincle Benediction.*

Mon Reuerend Pere,

A Quebec ce 21. Septembre 1654.

Voſtre tres-humble & tres-obeïſſant ſeruiteur en Noſtre Seigneur,

FRANÇOIS LE MERCIER.

and some workmen to build the first Church there in honor of the most Blessed Virgin. The expense will be excessive; but as it is an affair of God more than ours, his Providence will provide for it. There are in France Charitable persons who are zealous for the Conversion of the Savages, and who fill the office of Apostles in Barbarous countries, although they do not leave their Native land, their children, or [6] *their wives. There are even holy Widows, chaste Virgins, and many married Women, who, by sending their alms to coöperate in the salvation of souls ransomed by the Blood of* JESUS CHRIST, *share in this glory of preaching the Gospel from one end of the world to the other. Such assistance as theirs will not fail us; and, even if we should be obliged to set out, as we often did in our Huron Missions, with only a staff in hand, and only our trust in God for maintenance, Our Fathers are all resolved to make the attempt. Let those who shall come to their aid know, for their own encouragement, that there will be a great deal to do, and much more to suffer, and everything to fear; for we have to deal with Barbarous Nations, who breathe only blood and have drunk that of the Martyrs. Perhaps we shall meet with disaster at the very outset. However that may be, our lives* [7] *cannot be spent in a better cause than in procuring the glory of a God who first spent his life for us. To this end Your Reverence will procure for us the prayers of all our Fathers and Brethren of the Province, and will give us, if it please Your Reverence, your holy Benediction.*

My Reverend Father,

Quebec, this 21st of September, 1654.

Your very humble and very obedient servant in Our Lord,

FRANÇOIS LE MERCIER.

[8] CHAPITRE I.

DESSEIN DES IROQUOIS ANNIEHRONNONS, DANS LE TRAITÉ DE PAIX QU'ILS AUOIENT COMMENCÉ AUEC NOUS AU MOIS DE NOUEMBRE 1653.

APRES l'heureuſe deliurance du P. Poncet retourné de ſa captiuité, & ſauué quaſi par miracle, de la mort & des flammes, où ſon compagnon de fortune auoit eſté bruſlé cruellement. Les Iroquois Anniehronnons, nous ayans faits de grands preſens, pour teſmoignage de la ſincerité de leur cœur: & en ayans receu de reciproques: furent preſſez de leur retour, voyans que l'hyuer s'approchoit.

En meſme temps vn nauire [9] qui reſtoit encore à Quebec, fit voile pour retourner en France, & pour y porter les nouuelles de cette Paix tant deſirée, & de la ioye qui s'eſtoit desja reſpanduë ſur le viſage & dans les cœurs de tous les peuples nos alliez, Algonquins, Montagnetz, & Hurons.

Les plus beaux iours ont ſouuent leurs nuages, & Dieu ne veut pas en ce monde que nos ioyes y ſoient toutes pures. Le nauire qui retournoit en France richement chargé des deſpoüilles des Caſtors du païs, fut deſpoüillé luy-meſme, eſtant tombé entre les mains des Anglois, qui l'attendoient dans la Manche.

Icy, en meſme temps, trois ieunes hommes Hurons, ayans fait rencontre dans les bois, de [10] deux Sauuages de la Nation des Loups, Alliez des Iroquois

[8] CHAPTER I.

DESIGN OF THE ANNIEHRONNON IROQUOIS IN THE TREATY OF PEACE WHICH THEY HAD BEGUN WITH US IN THE MONTH OF NOVEMBER, 1653.

AFTER the happy deliverance and return from captivity of Father Poncet,—who was saved almost by a miracle from death, and from the flames in which the companion of his fortunes had been cruelly burnt,—the Anniehronnon Iroquois, having given us some considerable presents in testimony of the sincerity of their hearts, and having received some in return, were in haste to start homeward again, seeing that winter was approaching.

At the same time a vessel [9] which was still lingering at Quebec, set sail to return to France, and bear thither the news of that Peace which had been so ardently longed for, and of the joy that had already spread over the countenances and in the hearts of all the peoples allied to us,—Algonquins, Montagnais, and Hurons.

The pleasantest days often have their clouds, and it is not God's will that our joys in this world should be quite free from shadows. The vessel that was returning to France, richly laden with the spoils of the Beavers of this country, was itself despoiled, falling into the hands of the English who were waiting for it in the Channel.

Here, at the same time, three young Hurons, having met by chance in the woods [10] two Savages of

Anniehronnons, les ſurprirent de nuict, pour auoir leur butin, & les aſſommerent ſur la place.

Ce coup de trahiſon fut decouuert par les Iroquois meſmes, qui auoient ramené le Pere Poncet; lors que paſſans à leur retour, par l'habitation de nos François, qui eſt aux trois Riuieres; ils y reconneurent les deſpouilles de leurs Alliez, & les robes teintes de leur ſang, qui ſans doute crioit vengeance au Ciel. C'eſtoit bien pour eſtoufer dans le berceau, les eſperances d'vne paix, qui ne faiſoit que naiſtre: Mais Dieu y mit la main, le Gouuerneur de trois Riuieres ayant fait mettre aux fers les meutriers Hurons, pour en faire iuſtice, & pour donner à cognoiſtre [11] que les François n'auoient point de part en ces crimes. Les Iroquois furent contens de noſtre procedé, & nous firent des preſens eux-meſmes, pour la deliurance de ces trois criminels, diſans que la Paix eſtant faite, ils eſtoient freres des Hurons; qu'ils n'eſtoient plus qu'vne famille, & qu'ils prennoient ſur eux le ſoin d'arreſter dans leur ſource les conſequences de ce meutre, puiſque cette Nation des Loups leur eſtoit alliee.

Pour nous lier plus étroitement par enſemble, les Iroquois demanderent que quelques-vns de nos François allaſſent en leur païs, & qu'ils nous laiſſeroiẽt reciproquement des oſtages; pour affermir, nous diſoient-ils, ce nœud ſacré d'vne amitié inuiolable, qu'ils ſouhaitoient [12] conſeruer auec nous, auſſi long temps que nos grands fleuues couleroient dans la mer. Deux ieunes ſoldats de bonne volonté ſe preſenterent pour ce voyage, quatre Iroquois nous demeurans.

Peu de iours apres le depart des Ambaſſadeurs

the Nation of the Wolves,— Allies of the Anniehronnon Iroquois,— surprised them by night for the sake of securing their booty, and killed them on the spot.

This piece of treachery was discovered by the very Iroquois who had brought back Father Poncet. Upon calling, on their way home, at the French settlement at three Rivers, they recognized there the spoils of their Allies and the robes stained with their blood, which was doubtless crying to Heaven for vengeance. This event was indeed calculated to stifle in the cradle the hopes of a peace that had but just been born. But God interposed, and the Governor of three Rivers had the Huron murderers put in irons, in order to inflict a just punishment upon them and make it understood [11] that the French had no share in these crimes. The Iroquois were satisfied with our action, and themselves made us presents to secure the deliverance of the three criminals, saying that, as Peace had been concluded, they were brothers of the Hurons, that they thenceforth constituted but one family, and that they would take upon themselves the task of arresting at their source the consequences of this murder, since that Nation of the Wolves was allied to them.

In order to bind us more closely together, the Iroquois asked that some of our Frenchmen should go to their country, while they would leave us hostages in return, in order to tie more tightly, as they said to us, this sacred knot of inviolable friendship, which they wished [12] to maintain with us as long as our great rivers should run into the sea. Two young soldiers volunteered to set out on this journey, four Iroquois remaining with us.

A few days after the departure of the Iroquois

Iroquois, les plus anciens Capitaines de nos Hurons nous deſcouurirent vn ſecret, qui iuſques alors nous auoit eſté inconnu. Ils nous firent paroiſtre trois grands coliers de Porcelaine d'vne rare beauté. Ce ſont, nous dirent-ils, des preſens qui ſont venus du profond des enfers, d'vn demon qui nous a parlé, dans l'horreur d'vne nuict obſcure; mais vn demon qui nous fait peur; puis qu'il n'aime que les tenebres, & qu'il redoute la lumiere.

[13] En vn mot, ils nous apprirent que la nuict meſme qui auoit ſuiuy le beau iour, auquel les Iroquois Anniehronnons auoient conclu leur traité de paix auec nous, le chef de cet ambaſſade les auoit eſté reſueiller ſur la my-nuit, pour tenir conſeil auec eux. Qu'il leur auoit dit nettement, que le deſſein de ſon voyage eſtoit pour les deſtacher d'auec nous, & transporter leur colonie Huronne dans ſons païs, où eſtoient deſia leurs parens emmenez autrefois captifs, qui ne ſuportoient leur abſence qu'auec des regrets & des triſteſſes inconſolables, qu'ils les attendoient auec amour & qu'ils les accueilleroient auec ioye. Que tout le procedé qu'ils auoient tenu dans la deliurance du Pere Poncet, & dans leurs pourparlers de [14] Paix, n'eſtoit que pour couurir leur ieu, & pour auoir plus de moien de parler ſans ſoupçon auec nous & conduire toute cette affaire auec douceur & efficace.

Nous n'auons osé refuſer ces preſens, nous adiouſterent ces Capitaines Hurons; car c'euſt eſté rompre auec eux, & refuſer la Paix, qu'il faut tâcher de conſeruer puiſque nous ſommes dans l'impuiſſance de ſouſtenir la guerre. Auſſi ne les auons nous receus qu'auec crainte, ſçachans trop bien que ce ne ſont que des perfides, & qu'vne feinte amitié auec eux, eſt

Ambassadors, the senior Captains of our Hurons revealed to us a secret which until then had been unknown to us. They showed us three large Porcelain collars of rare beauty. "These," said they, "are some presents that have come from the depths of hell, from a demon who spoke to us in the awful stillness of a dark night,—a demon who inspires us with fear, since he loves only darkness and dreads the light."

[13] In a word, they informed us that, on the very night following the beautiful day on which the Annie-hronnon Iroquois had concluded their treaty of peace with us, the leader of that embassy had awakened them toward midnight, in order to take counsel with them. He told them plainly that the purpose of his journey was to sever their connection with us, and to transfer their Huron colony to his own country,—where were already their kinsfolk who had been formerly carried away captive, and who bore their absence only with regret and inconsolable sadness. He said they were waiting for them with love, and would receive them with joy. "The entire procedure," he said, "which they had observed in delivering Father Poncet, and in conferring about [14] Peace, was only meant to conceal their game, and to afford them more means of speaking with us without suspicion, and of conducting this whole affair smoothly and effectively."

"We dared not reject these presents," added the Huron Captains; "for that would have been to break with them and refuse the Peace, which we must try to keep, since we are powerless to carry on war. We received them, too, only with fear, knowing too well that they are but faithless people; and that a feigned

mille fois plus dangereuſe, que ne ſeroit vne inimitié toute ouuerte. Peut-eſtre qu'en vous trompant, ils nous veulent tromper, & que nous ayans diuiſez, ils ont deſſein de venir plus aiſement à bout [15] des vns & des autres. Peut-eſtre veulent-ils ſe fortifier de noſtre Colonie, & quand nous ſerions auec eux, nous obliger à prendre les armes contre vous. Peut-eſtre auſſi qu'ils agiſſent auec les François dans la ſincerité, & que faiſans mine de vous vouloir tromper, ils veulent nous tromper nous meſmes, nous ayans retirez de voſtre protection: car qui fait vne trahiſon, eſt capable d'en faire plus d'vne.

Ces Capitaines Hurons demandent là deſſus nos aduis, nous adiouſtans qu'ils eſtoient reſolus de viure & de mourir auec nous; quoy que pour contenter les attentes des Iroquois, ils leur euſſent fait des preſens reciproques à ce meſme deſſein.

Monſieur le Gouuerneur leur [16] fit reſponſe, Qu'ils euſſent bien-fait de deſcouurir ce conſeil ſecret, des la nuict meſme qu'il fut tenu; qu'il eſtoit bon de ſçauoir les penſées de ceux qui nous vouloient tromper; que Dieu neantmoins beniroit l'innocence de noſtre procedé, & que le temps nous donneroit quelque occaſion, de tirer le bien meſme des Iroquois & leur ſalut, des deſſeins qu'ils auroient de nous perdre.

friendship with them is a thousand times more dangerous than open enmity. Perhaps, while deceiving you, they wish to deceive us, and by dividing us they intend the more easily to get the better [15] of both of us. Perhaps they wish to strengthen themselves with our Colony, and compel us, when we are with them, to take up arms against you. Perhaps, too, they are treating with the French in sincerity, and, while pretending to wish to deceive you, really wish to deceive us, after removing us from under your protection; for he who commits one treachery is capable of committing more than one."

Thereupon, those Huron Captains asked for our advice, telling us furthermore that they were resolved to live and die with us, although, to satisfy the expectations of the Iroquois, they had given them presents in return.

Monsieur the Governor [16] made answer to them that they would have done well to reveal this secret council on the very night when it was held; that it was well to know the thoughts of those who wished to deceive us; that God would nevertheless bless the honesty of our proceedings; and that time would enable us to draw some advantage even from the Iroquois, and to effect their salvation from the very purposes which they might entertain for our destruction.

CHAPITRE II.

DESSEIN DES IROQUOIS ONNONTAEHRONNONS ARRIUEZ À QUEBEC AU MOIS DE FEBURIER 1654.

LES Iroquois Onnontaehronnons ſont ceux qui l'an paſſé parurent à Montreal, y portans les premieres nouuelles de la Paix, [17] quoy qu'il nous ſoit certain qu'ils n'y eſtoient venus qu'auec des penſées de la guerre. Ils enuoyerent leurs Ambaſſadeurs à Quebec, au mois de Septembre ſuiuant, pour y traitter de cette Paix, y apportans de tres riches preſens pour cét effet.

Ils auoient promis que l'hyuer ils nous reuiendroient voir. Ils ont tenu leur parole; & d'abord ils ont demandé qu'on aſſemblât le conſeil. Leur Capitaine ſe voyant au milieu de tous nos François, y étale ſix grands coliers de Porcelene, c'eſt à dire qu'il auoit ſix choſes d'importance à nous dire.

Le premier preſent eſtoit pour calmer l'eſprit des François, de peur qu'eſtans troubles, ils ne priſſent vne parole pour vne autre, & qu'ils ne s'offenſaſſent de quelque [18] mot mal entendu.

Le ſecond eſtoit pour teſmoigner que ſon cœur eſtoit ſur ſa langue, & ſa langue en ſon cœur: c'eſt à dire qu'il n'y auoit en tout ſon procedé qu'vne ſincerité toute aimable, & dont on n'auroit pas ſuiet d'entrer en défiance.

Le troiſieſme eſtoit vn May, qu'il plantoit, diſoit-

CHAPTER II.

DESIGN OF THE ONNONTAEHRONNON IROQUOIS, WHO ARRIVED AT QUEBEC IN THE MONTH OF FEBRUARY, 1654.

THE Onnontaehronnon Iroquois are those who appeared at Montreal, last year, bringing the first tidings of Peace, [17] although we are certain that they came only with thoughts of war. They sent their Ambassadors to Quebec in the month of September following, to treat concerning that Peace; and, with this end in view, they brought very rich presents.

They had promised to come back and see us in the winter, and they kept their word. They asked at once that the council should be called; and, when their Captain saw himself in the midst of all our Frenchmen, he exhibited six large Porcelain collars,—that meant that he had six things of importance to say to us.

The first present was intended to calm the minds of the French, for fear that they might be disturbed and mistake one word for another; or that they might be offended at some [18] word ill understood.

The second was to testify that his heart was on his tongue, and his tongue in his heart; that is, that there was in all his words and actions naught but the most winning sincerity, which there was no reason to distrust.

The third was a May-tree, which he planted, he

il, au milieu de la grande Riuiere S. Laurens, vis à vis du fort de Quebec, de la maiſon d'Onontio, le grand Capitaine des François (c'eſt Monſieur de Lauſon noſtre Gouuerneur) vn May, qui porteroit ſa cime iuſques au deſſus des nuës, afin que toutes les Nations de la terre le pûſſent voir, & que ce fuſt vn rendez-vous, où tout le monde peuſt repoſer en Paix, ſous l'ombre de ſes feüilles.

[19] Le quatrieſme preſent ſe donnoit pour faire vn abiſme profond iuſqu'aux enfers, dans lequel on ietteroit toutes les mediſances, tous les ſoupçons, & tout ce qui ſeroit capable d'alterer les eſprits, & de corrompre la douceur d'vne Paix, que le ciel nous auoit donnée.

Le cinquieſme eſtoit pour oſter les nüages, qui auoient obſcurcy le ſoleil. Ces nuages, dit-il, ſont les diſcours de defiance des Algonquins & des Montagnets, qui empeſchent que le ſoleil ne reſpande ſes douces lumieres ſur nous, & ſur eux. S'ils eſtoient moins credules à mille fauſſetez, leur eſprit ſeroit vn ſoleil qui donneroit du iour partout, & diſſiperoit les tenebres.

Enfin le ſixieme preſent eſtoit pour faire abîſmer ſi auant dans la [20] terre, leur chaudiere de guerre, où ils auoient accouſtumé de faire bouillir la chair humaine, & les corps decoupez en pieces, de leurs captifs qu'ils mangeoient auec cruauté; que iamais cette chaudiere abominable ne paruſt ſur terre, puiſque toute leur haine ſe trouuoit changée en amour.

Ce conſeil ſe tint auec nous le cinquieſme iour de Feburier. Ce n'eſtoit rien que ioye, qu'ouuerture de cœur; & le ſoleil n'a pas des rayons plus benins, que

said, in the middle of the great River St. Lawrence, opposite the fort of Quebec, the house of Onontio, the great Captain of the French (that is, Monsieur de Lauson, our Governor),—a May-tree which should rear its summit above the clouds, in order that all the Nations of the earth might be able to see it, and that it might mark a rendezvous where all the world could rest in Peace under the shade of its leaves.

[19] The fourth present was given to make a deep pit, extending down into hell, into which should be thrown all slander and suspicion, and everything that might disturb good feeling, and embitter the sweetness of a Peace which heaven had given us.

The fifth was to dispel the clouds that had obscured the sun. "Those clouds," said he, "are the words of distrust uttered by the Algonquins and Montagnais, which prevent the sun from shedding its gentle radiance upon us and upon them. If they were less ready to believe a thousand false reports, their mind would be a sun, giving light everywhere and dissipating the darkness."

The sixth and last present was to bury so far under [20] ground their war-kettle,—in which they were accustomed to boil human flesh and the dismembered bodies of their captives, whom they cruelly devoured,—that that abominable kettle should never be seen on earth again, because all their hatred was changed into love.

This council was held with us on the fifth day of February. All gave free expression to their joy and gayety; and the sun's rays are not more benign than the faces of those Ambassadors appeared to us. But a dark night followed upon a beautiful day.

We learned from a Huron Christian that this

nous paroiſſoient les viſages de ces Ambaſſadeurs: Mais vne nuict obſcure ſuit apres vn beau iour.

Nous apprenons d'vn Chreſtien Huron que ce Capitaine Iroquois Onnontaehronnon, eſtoit dans le meſme deſſein qu'auoïent eſté les Ambaſſadeurs Anniehronnons; [21] de détacher d'auec nous la Colonie Hurone, & d'attirer dans leur païs les familles entieres, hommes, femmes, & enfans. Que pour l'execution il propoſoit vn moien auſſi facile, qu'il eſtoit ſpecieux. Sçauoir que les Hurons, des le commencement du printemps tesmoigneroient eſtre attirez de la beauté de Montreal, & s'y vouloir habituer, qu'ils prendroient ce chemin, & que ſans doute les François, fauoriſeroient eux-meſmes cette retraitte. Mais qu'approchant de l'Iſle de Montreal, ils monteroient vn bras de la Riuiere, au lieu d'vn autre, & qu'eſtans arriuez au deſſus de cette Iſle, ils y trouueroient vne bande de cinq cens Iroquois Onnontaehronnons, qui en les attendant, y battiroient vn fort, y feroient [22] bonne chaſſe, & des canots, pour faciliter le reſte du voyage: qu'au reſte ce deſſein deuoit eſtre caché, meſme aux Hurons; à la reſerue de trois ou quatre qui conduiroient prudemment cette affaire, ſans donner autre idée a leurs femmes, & à leurs enfans, ſinon de ce tranſport de leur demeure à Montreal. Que quatre à cinq cents Iroquois leur viendroiẽt à la rencontre, entre les trois Riuieres & Montreal; & qu'alors il ſeroit temps de publier tout leur deſſein; qu'aucun n'y pourroit contredire, puis qu'ils ſeroient contraints de prendre la loy du plus fort; & que plutoſt ce leur ſeroit trop de bon-heur d'eſtre amys des vainqueurs, & d'aller en vn païs

Onnontaehronnon Iroquois Captain cherished the same design as that entertained by the Anniehronnon Ambassadors,—[21] namely, to separate the Huron Colony from us, and induce the families to go in a body—men, women, and children—into their country; and that, to accomplish this, he proposed a means as easy as it was plausible. This was that the Hurons should, at the opening of spring, allege that they were attracted by the beauty of Montreal and wished to make their home there; they should take the road thither, and without doubt the French themselves would favor that move. But, on approaching the Island of Montreal, they were to ascend one branch of the River instead of the other; and, on reaching a point above that Island, they would find there a band of five hundred Onnontaehronnon Iroquois,—who, while waiting for them, would build a fort, capture [22] plenty of game, and make some canoes for facilitating the rest of the journey. This scheme, moreover, was to be kept secret even from the Hurons, with the exception of three or four who were to conduct the affair with prudence, and without giving to their wives and children any other idea than that of a transfer of their abode to Montreal. Four or five hundred Iroquois would come to meet them between three Rivers and Montreal, and then it would be time to make public the whole of their plan, which none would be able to oppose, as they would be forced to bow to the law of might. They would, on the contrary, be only too happy to become friends of the conquerors, and to go to a victorious country and a land of Peace which was about to wage war at a distance, itself receiving no [23] harm therefrom.

victorieux, & vn païs de Paix, qui va porter la guerre au loin, n'en receuant aucun [23] dommage.

Cet Ambaſſadeur Iroquois auoit fait quatre preſens pour ce deſſein; mais dans l'obſcurité & dans l'horreur de la nuit, à ceux qu'il croioit eſtre perſonnes de confiance, auec promeſſe d'en garder le ſecret inuiolable.

Quand le tout nous fut rapporté, ſi nos Hurons furent en peine, nous le fumes auec eux. Nous voyons bien, nous dirent ces Capitaines Hurons, que ces deux Nations Iroquoiſes à l'enuie l'vne de l'autre, veulent nous attirer. Quelque deſſein que nous prenions, nous n'y enuiſageons que du malheur. Nous auons occaſion de croire, que cet empreſſement qu'ils teſmoignent, chacun de ſon coſté, n'eſt pas vn amour qu'ils nous portent; mais vn deſſein de [24] ſe vanger ſur nous, chacun d'vne iniure receuë, qu'ils n'ont pas ſi toſt pardonnée. Les Onnontaehronnons ont ſur le cœur la mort de trente quatre de leurs hommes gens d'élite, & de conſideration parmy eux, que nous trompaſmes, il y a trois ans, en noſtre ancien païs, lors qu'eux-meſmes nous vouloient tromper. Nous preuinmes d'vn iour le mal heur qui alloit fondre ſur nos teſtes, lors qu'ils eſtoient dans le deſſein de nous maſſacrer, ſous ombre d'vn faux traitté de Paix, dans lequel ils nous vouloient ſurprendre. L'Anniehronnon n'aura pas oublié la mort de leur grand Capitaine Torontiſati que nous brulames aux trois Riuieres, il n'y a que deux-ans, lors que luy, voulant nous trahir, il ſe vit luy-meſme [25] trahy. Quoy qu'en cela nous ſoyons innocens, ils nous prennent pour des criminels, de n'auoir pas receu la mort, de leur main, à l'heure qu'ils ſouhaitoient. Ils nous regardent

That Iroquois Ambassador had made four presents to further this scheme; but he did so in the dark and awesome night-time, to persons whom he believed trustworthy, and under a promise of inviolable secrecy.

When it had all been reported to us, we found ourselves in as great a perplexity as the Hurons themselves. "We see plainly," these Huron Captains said to us, "that those two Iroquois Nations, in a spirit of mutual envy, wish to win us each to its own side. Whatever plan we adopt, we are equally confronted with misfortune. We have reason to believe that this eagerness displayed by both parties proceeds not from love which they feel toward us, but is rather part of the plot to [24] be revenged upon us, each for an injury received and not yet forgiven. The Onnontaehronnons still bear in mind the death of thirty-four of their number, men of high rank and importance among them, whom we deceived three years years ago in our former country when they themselves tried to beguile us. We anticipated by one day the disaster that was about to break over our heads; they were plotting to massacre us, under the pretext of a false treaty of Peace, in which they intended to take us unawares. The Anniehronnons cannot forget the death of their great Captain Torontisati, whom we burned at three Rivers only two years ago, when he saw himself betrayed while plotting to betray us. [25] Although in those matters we are guiltless, still they regard us as criminals for having escaped death at their hands when they planned it. They consider us as so many victims consecrated to their cruelty, and that is probably what prompts them to show us so much love."

comme autant de victimes conſacrées à leur cruauté; & c'eſt ce qui probablement les pouſſe à nous teſmoigner tant d'amour.

Ce qui accroiſt noſtre malheur en ce rencontre, adiouſterent ces Capitaines Hurons, c'eſt que quelque party que nous prenions, euſſent-ils arraché de leur cœur, ces deſirs furieux qu'ils ont de ſe vanger de nous; l'autre party ſe croyant meſpriſé, & poſtpoſé aux autres; il entra en des rages nouuelles, il en fera vn nouueau crime, qui les irritera plus que iamais. Que ſi ny les vns ny les [26] autres, ne nous enleuent en leur païs, leur eſperance eſtant deceuë, ſe changera en deſeſpoir: & ſe voyant eſgalement trompés, ils ſe ioindront pour coniurer noſtre ruine, ainſi nous ne voyons que des mal heurs de tous coſtés.

Apres vne longue ſuſpenſion de ce qu'ils deuoient faire, le plus ancien des Capitaines adreſſa ſa parole à Monſieur le Gouuerneur. C'eſt à toy maintenant, Onontio, & non pas a nous de parler. Nous ſommes morts depuis quatre ans, que noſtre païs fut deſolé. La mort nous ſuit par tout, elle eſt touſiours deuant nos yeux. Nous ne viuons qu'en toy: nous ne voyons que par tes yeux; nous ne reſpirons qu'en ta perſonne; & nos raiſonnemens ſont ſans raiſon ſinon en tant que tu nous en donne. [27] C'eſt donc à toy, Onontio, à nous tirer de ces perils, nous diſant ce qu'il nous faut faire.

Ce rencontre nous eſtoit faſcheux: car vn traiſtre qui ſe ſent criminel, & qui ſe voit deſcouuert craint qu'on ne le preuienne, & croit que ſon ſalut giſt à haſter la perte du plus innocent, ſçachant biẽ qu'il merite luy-meſme d'eſtre perdu. Ainſi nous auions de la peine à faire paroiſtre que nous ſceuſſions leur

"What increases our ill fortune at this juncture," added these Huron Captains, "is that, whatever side we take,—even should these pluck out from their hearts their furious desire to be revenged on us,—the other side will imagine itself despised, and treated with less consideration than its rival, and will conceive fresh wrath and commit some new crime which will irritate them more than ever. But if neither side [26] carries us off to its own country, their hope, being disappointed, will turn to despair; and, seeing themselves both alike deceived, they will conspire to effect our ruin. Thus we see only misfortunes on all sides."

After long uncertainty as to which course they should pursue, the oldest of the Captains addressed Monsieur the Governor as follows: "It is now thy turn to speak, Onontio, and not ours. We have been dead for four years, ever since our country was laid waste. Death follows us everywhere, and is always before our eyes. We live only in thee, we see only through thy eyes, we breathe only in thy person; and our reasoning is without reason, except in so far as thou givest it to us. [27] It is then for thee, Onontio, to draw us out from these perils by telling us what we must do."

This was a perplexing emergency for us; for a traitor—conscious of his guilt and seeing that he is discovered—fears that he will be anticipated, and believes his safety to lie in hastening the destruction of the most innocent, knowing well that he himself deserves to be destroyed. So we hesitated to show that we knew of their conduct; while, on the other hand, to seem to know nothing about it was to encourage them in its continuance, and render incur-

procedé. D'ailleurs de teſmoigner n'en rien ſçauoir, c'eſtoit les engager à le continuer, & en differant le remede, en rendre le mal incurable, qui tendoit à la ruine, ou des François, ou des Hurons, & plus probablement, autant des vns que des autres.

Enfin nous iugeaſmes qu'il y auroit du mieux de faire cõnoiſtre [28] à l'Iroquois, que de nous-meſmes nous nous portions à leur deſſein, ſans teſmoigner ny defiance, ny ialouſie; en telle façon toute-fois que nous trouuerions les moyens de differer cette entrepriſe à quelque année ſuiuante; eſperant, ce qui eſt arriué, que Dieu donneroit iour à nos tenebres, & que le temps iroit diſpoſant les eſprits à vne Paix ſincere.

Nos Capitaines Hurons mirent comme en confiance, à l'Ambaſſadeur Iroquois, que leur deſſein reüſſiſſoit au dela de leurs eſperances; que les François leur propoſoient de faire eux-meſme vne nouuelle habitation ſur le grand lac des Iroquois; que cela eſtant de la ſorte, il y auroit du mieux de leur communiquer leur deſſein, iuſqu'alors caché, ſans paroiſtre [29] qu'on euſt voulu leur rien celer: l'Iroquois s'y accorde.

On tient conſeil: on y produit les quatres coliers Iroquois, par leſquels on inuitoit la colonie Hurone, de ſe faire vn nouueau païs, dans des terres autre-fois ennemies, qu'on leur promet deuoir leur eſtre vne terre de Promiſſion.

A ces preſens, les Hurons ne reſpondirent que deux mots, & cela par deux autres preſẽs: Le premier pour faire differer l'executiõ de ce deſſein, au moins pour vne année. Le ſecond preſent pour exhorter les Iroquoys à baſtir premierement vne demeure aux

able — by deferring the remedy — the evil which was threatening the ruin of either the French or the Hurons, and most probably of both together.

Finally, we deemed it best to let the Iroquois know, [28] without manifesting either distrust or jealousy, that we ourselves were well inclined toward their project; but to do this in such a way as to succeed in deferring that enterprise until some subsequent year, in the hope — which was afterward fulfilled — that God would admit some light into our darkness, and that time would incline men's minds toward a genuine Peace.

Our Huron Captains told the Iroquois Ambassador, as if in confidence, that their plan was succeeding beyond their hopes; that the French were proposing to them to build a new settlement themselves on the great lake of the Iroquois; and that, such being the case, it would be best to communicate to the French their hitherto secret design, without letting it appear [29] that there had been a desire to conceal anything from them. To this the Iroquois consented.

A council was held, in which were brought forward the four Iroquois collars, wherewith an invitation was extended to the Huron colony to make itself a new country in lands formerly hostile, which, they were assured, would be to them a Promised land.

To these presents the Hurons had only two things to say in reply, and they did this by means of two other presents. The first was made to postpone, at least for a year, the execution of this plan. The second present was given to exhort the Iroquoys to build, in the first place, a dwelling for the black robes,— that is, for our Fathers, who were their

robes noires, c'eſt à dire, à nos Peres qui les enſeignent, aſſeurans qu'en quelque lieu que nos Peres vouluſſent aller, la colonie les ſuiuroit.

Monſieur le Gouuerneur ſe mit [30] de la partie, & teſmoigna agreer ce deſſein par ſix autres preſens.

Par le premier il exhortoit les Iroquois Onnontaehronnons a faire bon accueil aux Hurons, lors qu'ils ſeroient en leur païs.

Par le ſecond, il les prioit de ne pas preſſer les Familles Huronnes, qui ne ſeroient pas encore diſpoſées à ce voyage.

Par le troiſieſme, il demandoit qu'on leur laiſſaſt vne liberté toute entierre, d'aller la part où ils voudroient, ſoit que d'aucuns fuſſent portés d'inclination pour le païs des Iroquois Anniehronnons, d'autres pour Sonnontŭanne, ſoit que d'autres reſpiraſſent vers leur ancien païs, ou que d'aucun vouluſſent continuer leur demeure auec les François.

Le quatrieſme preſent eſtoit [31] pour mettre la voix d'Onnontio dans la bouche d'Annonchiaſſé, c'eſt à dire que Monſieur noſtre Gouuerneur leur teſmoignoit qu'ils n'auroient plus aucun beſoin de deſcendre iuſques à Quebec, pour entendre ſa voix, & ſes penſées ſur ce traitté de Paix: mais qu'ils pourroient agir auec Monſieur de Maiſonneufue, Gouuerneur particulier de Montreal, auec autant de confiance qu'auec luy-meſme, & qu'en cela, il luy donnoit tout ſon pouuoir.

Le cinquieſme preſent eſtoit pour tranſplanter le May qu'ils auoient mis deuant Quebec, & le tranſporter à Montreal, afin qu'eſtant vne place frontiere, on s'y trouuaſt plus aiſément.

Le ſixieſme preſent eſtoit pour reünir tous les

teachers,—assurance being given that, whithersoever our Fathers should decide to go, the colony would follow them.

Monsieur the Governor lent his [30] support, and testified, by six more presents, his approval of this plan.

With the first, he exhorted the Onnontaehronnon Iroquois to give a cordial reception to the Hurons, when the latter should come to their country.

With the second, he begged them not to press the Huron Families which might not yet be ready to make this journey.

With the third, he asked that they should be allowed full liberty to go whithersoever they wished, even though some should feel disposed to seek the country of the Anniehronnon Iroquois, and others Sonnontwanne; and even though still others should long for their former country, or choose to continue their abode with the French.

The fourth present was intended [31] to put Onnontio's voice into the mouth of Annonchiassé,—that is to say, Monsieur our Governor declared to them that it was no longer necessary for them to come down as far as Quebec to hear his voice and opinions regarding that treaty of Peace, but that they might treat with Monsieur de Maisonneufve, local Governor of Montreal, with as much confidence as with himself; and that he gave him all his own power in that respect.

The fifth present was to transplant the May-tree which they had set up before Quebec, removing it to Montreal, in order that access to it might be easier, the latter place being on the frontier.

The sixth present was designed to create anew a

eſprits des Iroquois, [32] qui ſont cinq nations differentes, afin que cette Paix fuſt generale, & qu'il n'y euſt aucune ialouſie des vns, contre les autres.

Par ce moyen nous contentions tous les eſprits, eſtans amys de tout le monde, & aucun ne pouuant ſe plaindre de nous, ſur tout laiſſant chacune des Nations Iroquoiſes dans l'eſperance d'attirer à eux les Hurons, qu'ils deſiroient auec tant d'ardeur.

Cela fait, les Ambaſſadeurs ſongerent a leur retour, nous donnant aſſeurance d'vne Paix inuiolable.

union of sentiment among all the Iroquois, [32] who are composed of five different nations, in order that this Peace might be general, and that there might be no jealousy between them.

In this way we satisfied every one, being ourselves friendly to all, and no one being able to complain of us. Above all, we left each of the Iroquois Nations hopeful of winning to its own side the Hurons, whom they so eagerly desired.

When this had been accomplished, the Ambassadors prepared for their return, giving us assurance of an inviolable Peace.

CHAPITRE III.

PRISE D'VN FRANÇOIS À MONTREAL PAR LES IROQUOIS ONNEIOCHRONNONS AU MOIS D'AURIL 1654. & DE SA DELIURANCE.

TOVT le long de l'hyuer ne s'eſtant rien paſſé qui trauerſaſt [33] nos ioyes, tout ne reſpirant que la Paix, principalement à Montreal: La grande quantité de Caſtors, qui ont peuplé dans les ruiſſeaux, & dans les riuieres voiſines, y attirerent nos François, des le commencement du printemps, apres la fonte des neiges, & des glaces; de tous coſtez on leur faiſoit bonne chaſſe, & bonne guerre auec autant de ioye que de profit.

Vn ieune Chirurgien, ayant ſuiuy ſa proye, & tendu ſes pieges au Caſtor, en des lieux eſcartez, ou iamais aucune Solitude ne luy auoit paru plus douce: vne bande d'Iroquois Onneiochronnons, qui eſtoient là venus à la chaſſe des hommes, y firent priſe de ce chaſſeur aux beſtes. Ils l'enleuerent prõptement, le iettant dedãs leurs canots ſans laiſſer aucune marque [34] de leur venuë. On n'euſt rien ſçeu de ce malheur, ſi par bon-heur vn Huron ne ſe fuſt pas échapé, qui étoit de la bande de ces ennemis, lequel ils auoient laiſſé au lieu de leur abord, dans l'Iſle de Montreal, pour y garder leur équipage, & pour y tenir compagnie à deux ieunes femmes Iroquoiſes, qui accompagnoient leurs marys, tant cette guerre eſt douce & facile à nos ennemis. Ce Huron ayant

CHAPTER III.

CAPTURE OF A FRENCHMAN AT MONTREAL BY THE ONNEIOCHRONNON IROQUOIS, IN THE MONTH OF APRIL, 1654; AND OF HIS DELIVERANCE.

AS nothing happened all winter long to mar [33] our joy, and as the atmosphere of Peace had spread throughout the country, especially at Montreal, the great number of Beavers inhabiting the streams and neighboring rivers attracted our Frenchmen thither, as soon as spring opened and the snow and ice melted. On all sides they hunted and waged war against these animals in good earnest, with pleasure and profit alike.

A young Surgeon in pursuit of his prey,—laying his snares for the Beaver in remote places where never had Solitude seemed to him sweeter,—a band of Onneiochronnon Iroquois, who had gone thither to hunt men, captured this hunter of animals. They quickly carried him away, and hurried him to their canoes, without leaving any trace [34] behind them. Nothing would have been known of this mishap if a Huron accompanying the hostile band had not, by good luck, made his escape. They had left him at the spot where they landed, on the Island of Montreal, to guard their canoes and bear company to two young Iroquois women who were in attendance on their husbands,—so enjoyable and easy is this warfare to our enemies. This Huron, seizing the opportunity, hastened promptly to the fort of Montreal,

pris ſon temps, accourt promptement au fort de Montreal; y donne aduis qu'on ſoit ſur ſes gardes, qu'il eſt venu vne troupe de douze Iroquois, Onneiochronnons, qui ſont en queſte aux enuirons, n'ayans que des penſées de guerre, de ſang & de carnage.

On tire le canon, pour ſignal de retraite. Ce ieune Chirurgien [35] ſe trouue ſeul de manque, & on ne doute point qu'il ne ſoit ou captif, ou tué ſur la place. De Mõtreal, on en depeſche les aduis aux trois Riuieres, & à Quebec. Nous voila derechef dans les terreurs d'vne nouuelle guerre, & dans l'atente d'vne armée ennemie, le Huron échapé nous aſſeurant qu'elle eſtoit proche, & que tout n'eſtoit que trahiſon. Mais tout ne fut que pour affermir noſtre Paix, & pour nous faire ſentir au doit, que Dieu ſeul trauailloit pour nous, au delà de toutes nos prudences, & de ce que nous euſſions oſé eſperer.

Au commencement du mois de May vne bande d'Iroquois Onnontaehronnons arriuẽt à Montreal, ne ſçachans rien de cet acte d'hoſtilité. On les reçoit auec amour; On leur ouure le cœur, & [36] la porte du fort. Apres vn accueil fauorable, on leur parle de la priſe du François emmené captif: ils ſont ſurpris à ces nouuelles; ils tremblent & ils paliſſent, croyans qu'on s'en vouluſt vanger ſur eux. On les raſſeure auec douceur, & on leur fait entendre que la coutume des François, ne fut iamais de meſler l'innocent auec le coupable; que d'vn amy, on n'en fait pas vn ennemy, s'il ne le veut étre luy-meſme.

Il y auoit en cette bande vn Capitaine, qui porte le nom le plus conſiderable de toute ſa Nation, Sagochiendagehté: Non non, dit-il, voſtre bonté ſera touſiours victorieuſe. Nos malices & nos fourbes, ne

and gave warning to be on guard, as a band of a dozen Onneiochronnon Iroquois had arrived and were scouring the neighborhood, with thoughts of nothing but war, blood, and carnage.

The cannon was fired as a signal for every one to retire to the fort, where this young Surgeon [35] was the only one found to be missing; no doubt was entertained that he had either been captured, or killed on the spot. From Montreal advices were despatched to three Rivers and Quebec. There we were, again exposed to the terrors of a fresh war, and expecting a hostile army,—the Huron fugitive assuring us that it was close at hand, and that everything had been but treachery. The effect of all this, however, was only to strengthen our Peace, and to make us keenly conscious that God alone was working for us, in a measure exceeding all our foresight and all that we could have dared to hope.

In the beginning of the month of May, a band of Onnontaehronnon Iroquois arrived at Montreal, knowing nothing of this act of hostility. They were kindly received and the French opened to them their hearts, as well as [36] the gate of the fort. After a favorable reception, they were told of the capture of the Frenchman who had been carried off a prisoner. They were surprised at this news; they trembled and turned pale, thinking there might be a desire to take vengeance on them. They were gently reassured, and were made to understand that it was never the custom of the French to involve the innocent with the guilty; and that a friend was not made an enemy, unless he himself wished it.

There was in that band a Captain who, of all his Nation, bore the most influential name, Sagochien-

pourront pas l'éteindre, malheur à ceux qui iamais en abuſeront. Ie veux moy-meſme [37] demeurer voſtre captif, & voſtre oſtage, iuſqu'à ce qu'on ayt deliuré le François emmené captif. Ma vie reſpondra pour la ſienne; & ſi ceux de ma nation ont du reſpect, & de l amour pour moy, le Frãçois viura, & ſa vie ſauuera la mienne.

Il depute à l'heure meſme vn canot expres, pour porter ces nouuelles à Onnontaé, dont il eſt Capitaine: Là on y prend l'affaire à cœur; on y amaſſe des preſens, & on enuoye vn ambaſſade à Onneiout, Nation de ceux qui auoient fait le coup, on leur demande le Captif, & ſa liberté.

Ce ieune Chirurgien eſt heureuſement eſtonné de voir en vn moment ſes liens rompus. Les viſages n'ont plus pour luy, que des douceurs, ſes ennemis eſtans deuenus ſes amis. Et la ioye fut toute [38] entiere à Montreal, lors qu'il y apporta luy-meſme les nouuelles de ſa deliurance, & l'aſſeurance de la Paix pour toutes les Nations Iroquoiſes.

Les Onnontaehronnons, qui l'auoient ramené, voyans tout le monde aſſemblé, font monſtre de vint coliers de Porcelene, pour accompagner le principal de leurs preſens, qui eſtoit noſtre priſonnier remis en liberté.

Le premier colier, eſtoit pour affermir le May, qu'Onnontio le grand Capitaine des François, auoit tranſporté à Montreal.

Le ſecond, pour remettre en meilleure humeur Monſieur de Maiſonneufue, iuſtement indigne pour cette priſe iniuſte, d'vn de ſes nepueux qu'il aimoit.

Le troiſieſme, luy deuoit ſeruir [39] d'vn breuage,

dagehté. "No, no," said he; "your goodness will always be victorious; our malignity and trickery can never extinguish it. Bad luck to those who shall ever abuse it! I myself will [37] remain your captive and hostage until the Frenchman who was taken away prisoner shall have been set free. For his life I will pledge my own; and, if the people of my nation have any respect and love for me, the Frenchman will live, and his life will save mine."

He straightway despatched a canoe to carry this news to Onnontaé, of which he is Captain. There the matter was earnestly considered; presents were collected, an embassy was sent to Onneiout,—the Nation of those who had committed the act,—and its people were requested to surrender the Captive and set him free.

It was a pleasant surprise for that young Surgeon to see, in a moment, his bonds broken. Faces no longer showed anything but gentleness toward him, his enemies having become his friends; and the joy [38] at Montreal was made perfect when he himself brought thither the tidings of his deliverance, and the assurance of Peace for all the Iroquois Nations.

The Onnontaehronnons who had conducted him back, on seeing all assembled, brought forth twenty Porcelain collars, to accompany their principal present,—namely, our prisoner, restored to freedom.

The purpose of the first collar was to root more firmly the May-tree which Onnontio, the great Captain of the French, had transplanted to Montreal.

The second was to restore to better humor Monsieur de Maisonneufve, who was rightfully indignant at this unjust capture of one of his beloved nephews.

The third was to serve him [39] as a potion to

pour luy faire vomir toute ſa bile, & tout le poiſon de ſon cœur.

Le quatrieſme preſent, eſtoit pour ietter dans le feu les liens, qui auoient ſerré les mains & les bras, du François emmené Captif.

Le cinquieſme, pour rompre les cordes, qui luy auoient ſerré les iambes.

Le ſixieſme, pour bruſler celles, qui l'auoient lié par le milieu du corps.

Le ſeptieme, La Nation des Onnontaehronnons briſe l'echafaut, où ce captif François a eſté expoſé.

Le huitieſme, La Nation des Sonnontoehronnons le retire de ce lieu d'opprobre.

Le neufieſme, Les Onionenhronnons font le meſme.

[40] Le dixieſme, Les Onneiochronnons bruſlent le bois qui a ſeruy a cet échafaut malheureux, en ſorte que les cendres meſmes n'en reſtent pas à la poſterité, & qu'on en perde la memoire.

L'onzieſme preſent eſtoit pour reünir dans les meſmes penſées de Paix, l'eſprit de nos François, des Hurons & des Algonquins, en cas que la crainte euſt donné à quelqu'vn de la defiance.

Le douzieſme, La nature, dit le Capitaine Iroquois, a parſemé de rochers, & d'ecueils, les Riuieres qui nous ioignent aux François, i'oſte, dit-il, tous ces briſans, afin que tout noſtre commerce en ſoit plus doux, & plus facile.

Le treiſieſme, Ie ſouhaite auant toutes choſes, de voir en mon païs vne des robes noires, qui ont enſeigné [41] aux Hurons à honorer vn Dieu.

Le quatorſieſme, Nous aurons du reſpect pour luy,

make him vomit up all his bile, and all the poison in his heart.

The object of the fourth present was to throw into the fire the fetters which had bound the hands and arms of the Captured Frenchman.

The fifth was to break the cords that had bound his legs.

The sixth, to burn those that had been tied around his waist.

With the seventh, the Nation of the Onnontaehronnons demolished the scaffold upon which this French captive had been exposed.

With the eighth, the Nation of the Sonnontoehronnons rescued him from that position of ignominy.

With the ninth, the Onionenhronnons did the same.

[40] With the tenth, the Onneiochronnons burnt the wood that had been used in building that unhappy scaffold, so that not even the ashes were left to posterity, and the memory of it was lost.

The purpose of the eleventh present was to reunite in the same thoughts of Peace the minds of our French, of the Hurons, and of the Algonquins, in case fear should have inspired any one with distrust.

In presenting the twelfth, the Iroquois Captain said: "Nature has strewn with rocks and shoals the Rivers that connect us with the French. I remove every one of those breakers, in order that all communication between us may be pleasanter and easier."

With the thirteenth he said: "I wish, above all things, to see in my country one of the black robes who have taught [41] the Hurons to honor the one God."

With the fourteenth: "We shall pay him respect,

& tous les iours nous nettoyerons la natte, ſur laquelle il ſera couché.

Le quinzieſme, Nous receurons auec amour ſes inſtructions, & nous voulons adorer celuy qui eſt le maiſtre de nos vies.

Le ſeizieſme, Noſtre ieuneſſe n'aura plus de guerre auec les François; mais comme elle eſt trop guerriere, pour quitter cet employ, vous ſçaurés que nous allons porter nos armes contre les Ehriehronnons (c'eſt la Nation du chat) dés cet eſté nous y conduirons vne armée. La terre tremble de ce coſté là; & tout eſt calme icy.

Le dixſeptieme, ſi quelque accident ſuruenoit, qui peut trauerſer [42] cette Paix, i'auray des aiſles pour voler, & pour me rendre au plutoſt icy: ma preſence arreſtera tous les deſordres.

Le dixhuitieſme, i'ouure l'oreille au François, afin qu'il ſçache tout & qu'il entende les nouuelle, & qu'il m'en donne aduis.

Le dixneufieſme, Nous ne ſommes plus qu'vn, le François, & moy Onnontaehronnon: nos bras ſont enchaînez les vns aux autres, par vn lien d'amour qui voudra le coupper, ſera noſtre ennemy commun.

Le vintieme, Nous ne ferons rien en cachete, le Soleil en ſera teſmoin, qu'il ceſſe d'éclairer celuy qui voudroit chercher les tenebres: qui hait la lumiere, eſt indigne que le ſoleil luiſe pour luy.

Ce furent là les vint preſens que [43] nous firent les Iroquois Onnontaehronnons, pour affermir la Paix, qui auoit eſté offenſée par la priſe de noſtre François.

and shall daily clean the mat on which he makes his bed."

With the fifteenth: "We shall receive his teachings with love, and it is our wish to worship him who is the master of our lives."

With the sixteenth: "Our young men will wage no more warfare with the French; but, as they are too warlike to abandon that pursuit, you are to understand that we are going to wage a war against the Ehriehronnons" (the cat Nation), "and this very summer we shall lead an army thither. The earth is trembling yonder, and here all is quiet."

With the seventeenth: "If any accident should happen which can disturb [42] this Peace, I shall have wings with which to fly, and to hasten hither on the instant. My presence will put a stop to all disorders."

With the eighteenth: "I open the ears of the French, that they may learn every occurrence, and hear the news and advise me thereof."

With the nineteenth: "We—the Frenchman and I, the Onnontaehronnon—are now one, our arms being linked together in a bond of love; and he who shall seek to sever it will be our common foe."

With the twentieth: "We shall do nothing in secret; the Sun will witness our actions; and may it cease to shine on him who shall choose the path of darkness. He who hates the light is not worthy that the sun should shine on him."

Such were the twenty presents [43] given us by the Onnontaehronnon Iroquois, to establish firmly the Peace which had been violated by the capture of our Frenchman.

CHAPITRE IV.

VNE FLOTTE DE CANOTS HURONS & D'ALGONQUINS DES NATIONS SUPERIEURES, ALLIÉES DES FRANÇOIS, ARRIUENT À MONTREAL & AUX TROIS RIUIERES & Y APPORTENT D'HEUREUSES NOUUELLES AU MOIS DE IUIN.

APRES la priſe du Chirurgien de Montreal, & auant ſon retour de ſa Captiuité, lors que nous eſtions entre la crainte & l'eſperance, ne ſçachans pas quelle iſſue auroit cette affaire, vne flotte parut de loin, qui deſcẽdoit les rapides & les chutes d'eau, qui [44] ſont au deſſus de Montreal. On eut ſuiet de craindre que ce fuſt vne armée ennemie; mais on reconnut aux approches, que c'eſtoiẽt des amys, qui venoient de quatre cents lieuës loin, nous apporter des nouuelles de leur Nation, & en ſçauoir des noſtres.

Les habitans de Montreal, & des trois Riuieres, eurent vne double ioye, voyants que ces canots eſtoient chargez de pelleteries, que ces nations viennent traiter pour nos denrees françoiſes.

Ces gents là, eſtoient partie Tionnontatehronnons, que nous appellions autrefois la Nation du petun; de langue Huronne: & partie Ondataouaouat, de langue Algonquine, que nous appellons les Cheueux releuez, à cauſe que leur [45] cheueleure ne deſcend point en bas, mais qu'ils font dreſſer leurs cheueux, comme vne creſte qui porte en haut.

CHAPTER IV.

A FLEET OF HURON AND ALGONQUIN CANOES FROM THE UPPER NATIONS, ALLIES OF THE FRENCH, ARRIVE IN THE MONTH OF JUNE AT MONTREAL AND AT THREE RIVERS, AND BRING THITHER GOOD NEWS.

AFTER the capture of the Surgeon of Montreal, and before his return from Captivity,— while we were in suspense between fear and hope, not knowing what would be the issue of that affair,— a fleet appeared in the distance, descending the rapids and waterfalls which [44] are above Montreal. There was reason to fear that it might be a hostile army; but, upon its approach, it was seen to be composed of friends, who were coming from a distance of four hundred leagues to bring us news of their Nation and learn some of our own.

The people of Montreal and three Rivers experienced a double joy upon seeing that these canoes were laden with furs, which those nations come to exchange for our french products.

These people were partly Tionnontatehronnons, whom we formerly called the tobacco Nation, and who speak the Huron language; and partly Ondataouaouats, speaking the Algonquin language, and called by us Cheveux relevez, because their [45] hair does not hang down, but is made to stand erect like a high crest.[1]

Tous ces peuples ont quitté leur ancien païs, & ſe ſont retirez vers les Nations plus eſloignées, vers le grand lac, que nous appellons des Puants, à cauſe qu'ils habitent proche la Mer, qui eſt ſalée, & que nos Sauuages appellent l'eau puante, c'eſt du coſté du Nord. La deſolation du païs des Hurons, leur ayãt fait aprehender vn ſemblable mal-heur; & la fureur des Iroquois les ayant pourſuiuy par tout, ils n'ont pas creu eſtre aſſeurez, qu'en s'éloignant, pour ainſi dire, iuſques au bout du monde.

Ils y ſont en grand nombre, & plus peuplez, que n'ont eſté tous ces pais, dont pluſieurs ont diuerſes [46] langues, qui nous ſont inconnuës; ſi faut-il qu'ils connoiſſent Dieu, & que nous leur annoncions quelque iour ſes grandeurs.

Ceux qui nous ſont venus trouuer, au nombre d'enuiron ſix-vint, firent rencontre en leur chemin de quelques Iroquois Sonnontaehronnons, & de quelques gents de la Nation du Loup, alliez des Iroquois Anniehronnons, qui eſtoient à la chaſſe. Ils en firent treize de Captifs, qu'ils ne voulurent point traiter dans les cruautez ordinaires; non pas meſme leur lier les bras, ny les mains. Dieu adoucit les cœurs barbares, quand c'eſt luy qui veut faire la Paix.

Cette trouppe victorieuſe arriuée heureuſement à Montreal, y ayant veu la diſpoſition des eſprits, & que tout tendoit à la Paix, [47] fit preſent de ces captifs à Sagochiendagehté, Capitaine Onnontaehronnon, qui de ſon gré y eſtoit demeuré pour oſtage, attendant le retour du François emmené captif.

Ce ne ſont que feſtins, & que chants de ioye, dans vne douce impatience, qu'on ne voye au pluſtot ce

All these peoples have forsaken their former country and withdrawn to the more distant Nations, toward the great lake which we call "the lake of the Stinkards," because they dwell near the Sea,—which is salt, and which our Savages call "stinking water." This lake is toward the North. The devastation of the Huron country having made them apprehensive of a like misfortune, and the fury of the Iroquois having pursued them everywhere, they thought to find security only by retreating to the very end of the world, so to speak.

They live there in large numbers, and form a greater population than before occupied all those countries; several of them have different [46] languages, which are unknown to us. Nevertheless, they must be brought to a knowledge of God, and we must some day proclaim his majesty to them.

Those who came to visit us—to the number of about sixscore—met, on their way, some Sonnontaehronnon Iroquois, and some people of the Wolf Tribe, allies of the Anniehronnon Iroquois. They were out on a hunting expedition, and our visitors took thirteen of them Captive,—not intending, however, to treat them with the customary cruelty, or even to bind their arms and hands. God softens the hearts of barbarians when he wishes that Peace should be made.

This victorious band arrived safely at Montreal; seeing in what disposition its inhabitants were, and how everything pointed toward Peace, [47] they made a present of these captives to Sagochiendagehté, the Onnontaehronnon Captain who had voluntarily remained there as a hostage,[2] pending the return of the Frenchman who had been carried off a prisoner.

retour. Là deſſus le François arriua, comme il a eſté dit au Chapitre precedent.

Les Iroquois, Onnontaehronnons qui le ramenerent, nous firent voir que Dieu trauailloit plus que nous à l'affermiſſement de cette Paix.

Ils nous aprẽnent qu'vne nouuelle guerre leur eſtoit ſuruenuë, qui les iette tous dans la crainte. Que les Ehriehronnons arment contre eux, (nous les appellons la Nation [48] [du] Chat, à cauſe qu'il y a dans leur pais vne quantité prodigieuſe de Chats Sauuages, deux & trois fois plus grands que nos Chats domeſtiques, (mais d'vn beau poil, & precieux,) Ils nous apprennent qu'vne bourgade d'Iroquois Sonnontoehronnons, a eſté deſia miſe à feu, & enleuée dez leur premier abord. Que cette meſme nation a pourſuiuy vne de leurs armées, qui reuenoit victorieuſe du coſté du grand lac des Hurons, & qu'vne Compagnie entiere de quatre vingt hommes d'elite, qui eſtoit leur arriere-garde, y a eſté entierement taillée en pieces. Qu'vn de leurs plus grands Capitaines, nomme Annenraes a eſté pris, & emmené captif, par des courreurs de cette Nation, qui ſont venus faire ce coup, quaſi aux [49] portes de leur bourg, en vn mot, que tout eſt en feu, dans les quatre Nations des Iroquois ſuperieurs, qui ſe liguent & qui arment pour repouſſer cet ennemy, & que tout cela les oblige à vouloir tout de bon la Paix auec nous, quand meſme ils n'en auroient pas eu les penſées iuſqu'alors.

Nous viſmes à ces nouuelles, que Dieu nous ſecouroit du coſté que nous ne l'attendions pas, faiſant vne diuerſion des armes, & des forces de nos ennemis.

Thereupon nothing but feasts and songs of joy were going on, amid a gentle impatience for the Frenchman's speedy return. Soon after, he arrived, as has been related in the preceding Chapter.

His restitution by the Onnontaehronnon Iroquois showed us that God was working more than we for the strengthening of this Peace.

They informed us that a fresh war had broken out against them, and thrown them all into a state of alarm: that the Ehriehronnons were arming against them (these we call the [48] Cat Nation, because of the prodigious number of Wildcats in their country, two or three times as large as our domestic Cats, but of a handsome and valuable fur).[3] They informed us that a village of Sonnontoehronnon Iroquois had been already taken and set on fire at their first approach; that that same nation had pursued one of their own armies which was returning victorious from the direction of the great lake of the Hurons, and that an entire Company of eighty picked men, which formed the rear-guard, had been completely cut to pieces; that one of their greatest Captains, Annenraes by name, had been captured and led away captive by some skirmishers of that Nation,—who, in order to deal this blow, had come almost to the [49] gates of their village. They declared, in a word, that all the four Nations of the upper Iroquois were on fire; that they were leaguing together, and arming to repulse this enemy; and that all this compelled them earnestly to seek for Peace with us, even though they might not have had any such thoughts before.

This news taught us that God, by diverting the arms and forces of our enemies elsewhere, was aiding us in a most unexpected manner.

Cette Nation du Chat eſt grandement peuplée, quelques Hurons qui ſe ſont reſpandus par tout, lors que leur pais fut ruiné, ſe ſont ioints auec eux, & ont ſuſcité cette guerre, qui donne de la terreur aux Iroquois. On fait eſtat de deux mille hõmes bien agueris, [50] quoy qu'ils n'aïẽt pas d'armes à feu. Mais ils combattent à la Françoiſe, eſſuyants courageuſement la premiere décharge des Iroquois, qui ſont armez de nos fuzils; & fondants en ſuitte ſur eux, auec vne greſle de fleches, qui ſont empoiſonnées, & qu'ils tirent huit & dix fois, auant qu'on puiſſe recharger vn fuſil.

Quoy qu'il en ſoit, nous demeurons en Paix, & le Pere Simon le Moine, retourné tout freſchement des Iroquois ſuperieurs, nous aſſeure qu'ils s'armoient pour aller de ce coſté là, au nombre de dix-huit cents hommes.

The Cat Nation is very populous, having been reinforced by some Hurons, who scattered in all directions when their country was laid waste, and who now have stirred up this war which is filling the Iroquois with alarm. Two thousand men are reckoned upon, well skilled in war, [50] although they have no firearms. Notwithstanding this, they fight like Frenchmen, bravely sustaining the first discharge of the Iroquois, who are armed with our muskets, and then falling upon them with a hailstorm of poisoned arrows, which they discharge eight or ten times before a musket can be reloaded.

We, however, are left in Peace; and Father Simon le Moine, who has but recently returned from the upper Iroquois, assures us that they were arming themselves to set forth from that quarter, to the number of eighteen hundred men.

[51] CHAPITRE V.

LES IROQU[O]IS ANNIEHRONNONS ARRIUENT À QUEBEC AU MOIS DE IUILLET, & RAMENENT DEUX FRANÇOIS QU'ILS AUOIENT EN OSTAGE.

DEUX ieunes ſoldats de la garniſon de Quebec, étoient allez au mois de Nouembre 1653. auec les Iroquois Anniehronnons, qui nous auoient ramené le Pere Poncet deliuré de ſa captiuité. On les auoit enuoiés comme pour ſeruir d'oſtages, ou pluſtoſt pour ſeruir d'vn gage aſſeuré, que nous n'eſtions vrayement qu'vn cœur, les Iroquois, & nous; & que nous voulions viure en confiance les vns auec les autres.

Tout l'hyuer on auoit veu à Montreal, & aux Trois Riuieres, [52] quantité d'Iroquois de cette Nation, qui toûiours confirmoient la Paix; mais toutes-fois quelques nouuelles ſuruenues, & meſme quelques lettres de nos François, nous iettoient dans la defiance, iuſqu'à ce que ſur la fin de l'hyuer, vn Capitaine Anniehronnon, fils d'vne mere Iroquoiſe, & d'vn Pere Hollandois, nous apporta des lettres du Capitaine du fort d'Orange, en la Nouuelle Hollande, & de quelques marchands Hollandois, qui nous teſmoignoient tous, que c'eſtoit maintenant tout de bon, qu'ils voyoient les eſprits des ſauuages leurs alliez, diſpoſez à la Paix.

Ce meſme Capitaine Iroquois, fit vn ſecond voyage, pour nous ramener nos deux Frãçois oſtages, ſelon la

[51] CHAPTER V.

THE ANNIEHRONNON IROQUOIS ARRIVE AT QUEBEC IN THE MONTH OF JULY, AND BRING BACK TWO FRENCHMEN WHOM THEY WERE HOLDING AS HOSTAGES.

TWO young soldiers of the garrison at Quebec had gone, in the month of November, 1653, with the Anniehronnon Iroquois who had brought back Father Poncet, liberated from his captivity. They had been sent to serve as hostages, or, rather, as an assured pledge, that the Iroquois and we were really of one mind, and that we were desirous of living in a spirit of mutual confidence.

All winter long there had been seen, at Montreal and at Three Rivers, [52] many Iroquois of that Nation, whose presence was a constant confirmation of the Peace. Nevertheless, some items of news that reached us, and even some of the letters from our Frenchmen, continued to inspire us with distrust,—until, toward the end of the winter, an Anniehronnon Captain, the son of an Iroquois mother and a Dutch Father,[4] brought us letters from the Captain of fort Orange in New Holland and from some Dutch tradesmen, who all assured us that now they really saw a disposition for Peace on the part of the savages allied to them.

This same Iroquois Captain made a second journey to bring back to us our two French hostages, according to the promise he had [53] given us. They

parole qu'il nous en auoit [53] donnée. Ils arriuerent à Quebec, au mois de Iuillet, fort peu de iours apres que le Pere Simon le Moine nous euſt quitté, pour ſon voyage d'Onnontagé, duquel nous parlerons au Chapitre ſuiuant.

Nous fuſmes en peine en ce rencontre, voiant bien qu'il y auroit quelque ſuiet de ialouſie, entre les quatre Nations Iroquoiſes ſuperieures, & les Iroquois Anniehronnons; chacun d'eux deſirant emporter l'honneur de cette ambaſſade du Pere le Moine, en leur pais. Les Onnontaehronnons le deſiroient, à cauſe que c'eſtoient eux qui auoient porté les premieres nouuelles de la Paix: Les Anniehronnons le ſouhaitoient, pour ce qu'ils ſont les plus proches de nous, & comme les frontieres.

Le Capitaine Anniehronnon en [54] fit adroitement ſes plaintes auec eſprit. N'eſt-ce pas, dit-il, par la porte qu'il faut entrer en la maiſon, & non par la cheminée, & par le toit de la cabane, ſinon qu'on ſoit voleur, & qu'on vueille ſurprendre le monde? Nous ne faiſons qu'vne cabane, nous autres cinq Nations Iroquoiſes; nous ne faiſons qu'vn feu, & nous auons de tout temps habité ſous vn meſme toit. En effet de tout temps, ces cinq Nations Iroquoiſes, s'appellent dans le nom de leur langue, qui eſt Huronne, Hotinnonchiendi, c'eſt à dire la Cabane acheuée; Comme s'ils n'eſtoient qu'vne famille, Quoy donc, dit-il, vous n'entrez pas dans la cabane, par la porte, qui eſt au bas eſtage de la maiſon? c'eſt par nous autres Anniehronnons qu'il falloit commencer? Vous voulez entrer [55] par le toit, & par la cheminée, commẽçant par l'Onnontaehronnon. N'auez-vous point de crainte que la fumée ne vous aueugle, noſtre feu

arrived at Quebec in the month of July, a very few days after Father Simon le Moine had left us for his journey to Onnontagé, of which we shall speak in the following Chapter.

We were, at this point, confronted with a difficulty; we saw well that there would be some cause for jealousy between the four upper Iroquois Nations and the Anniehronnon Iroquois,—each of them being anxious to secure for its own country the honor of this embassy of Father le Moine. The Onnontaehronnons desired it because they had first brought the news of Peace; while the Anniehronnons wished for it bècause they are the nearest to us,—being situated, as it were, on the frontier.

The Anniehronnon Captain [54] made his complaints on the subject with cleverness and intelligence. "Ought not one," said he, "to enter a house by the door, and not by the chimney or roof of the cabin, unless he be a thief, and wish to take the inmates by surprise? We, the five Iroquois Nations, compose but one cabin; we maintain but one fire; and we have, from time immemorial, dwelt under one and the same roof." In fact, from the earliest times, these five Iroquois Nations have been called in their own language, which is Huron, *Hotinnonchiendi*,—that is, "the completed Cabin," as if to express that they constituted but one family. "Well, then," he continued, "will you not enter the cabin by the door, which is at the ground floor of the house? It is with us Anniehronnons, that you should begin; whereas you, [55] by beginning with the Onnontaehronnons, try to enter by the roof and through the chimney. Have you no fear that the smoke may blind you, our fire not being extinguished, and that you may fall

n'eſtant pas eſteint? ne craignez-vous point de tomber du haut en bas, n'aiant rien de ſolide où poſer vos demarches?

Cela obligea Monſieur le Gouuerneur, de luy faire des preſens exprez, pour l'aſſeurer que Ondeſſonk, (c'eſt le nom du Pere Simon le Moine) iroit auſſi en leur pais, pourueu qu'il le peuſt atteindre en chemin, & luy rendre nos lettres, qui l'informeroient de nos penſées. Ces lettres luy firent haſter ſon depart: mais le Pere ayant pris le deuant, ne put pas eſtre atteint, & il pourſuiuit ſon voyage, ſelon le premier deſſein qui auoit eſté pris.

from the top to the bottom, having nothing solid on which to plant your feet?"

Monsieur the Governor was therefore obliged to make him some presents, in assurance that Ondessonk (that is the name of Father Simon le Moine) would go also to his country, provided he could overtake him on the road and deliver to him our letters, informing him of our purposes. These letters caused him to hasten his departure; but the Father had gained a start and could not be overtaken, pursuing his journey according to the plan first adopted.

[56] CHAPITRE VI.

VOYAGE DU PERE SIMON LE MOINE DANS LE PAÏS DES IROQUOIS ONNONTAEHRONNONS EN IUILLET, AOUST, & SEPTEMBRE.

LE ſecond iour du mois de Iuillet, feſte de la Viſitation de la tres-ſainte Vierge, touſiours fauorable à nos entrepriſes, le Pere Simon le Moine partit de Quebec, pour le voyage aux Iroquois Onnontaehronnons. Il paſſe par les trois Riuieres, & de là par Montreal, où vn ieune homme de bon courage, & ancien habitant, ſe ioint à luy, auec beaucoup de pieté. Ie ſuiuray le iournal du Pere, pour plus grande facilité.

Le 17. iour de Iuillet, iour de S. Alexis, nous ſortons de chez nous, auec ce grand ſainct voyageur, [57] & nous partons pour vne terre qui nous eſt inconnuë.

Le 18. ſuiuans touſiours le cours de la Riuiere ſaint Laurens, nous ne trouuons que des briſans, & des torrens impetueux, tout parſemez de rochers & d'eſcueils.

Le 19. Cette Riuiere ſe va eſlargiſſant, & fait vn lac agreable à la veuë, de huit ou dix lieues de longueur. Le ſoir, vne armée de mouſquites importunes nous fut vn preſage de la pluye, qui nous moüilla toute la nuict. C'eſt vn plaiſir plus innocent, & plus doux qu'on ne pourroit croire, de n'auoir en ce rencontre aucun abry, ſinon des arbres que la nature y a produits depuis la creation du monde.

[56] CHAPTER VI.

JOURNEY OF FATHER SIMON LE MOINE TO THE COUNTRY OF THE ONNONTAEHRONNON IROQUOIS, IN JULY, AUGUST, AND SEPTEMBER.

ON the second day of the month of July,—the feast of the Visitation of the most blessed Virgin, who is ever favorable to our enterprises,—Father Simon le Moine set out from Quebec on his journey to the Onnontaehronnon Iroquois. Passing by three Rivers, he proceeded thence to Montreal, where a young man, of stout heart and long a resident here, very piously joined him. For greater ease I will follow the Father's journal.

"On the 17th day of July, St. Alexis's day, we set out from home with that great saint of many travels, [57] toward a land unknown to us.

"On the 18th, following constantly the course of the River saint Lawrence, we encounter nothing but breakers and impetuous floods thickly strewn with rocks and shoals.

"The 19th. The River continues to increase in width and forms a lake, pleasant to the sight, and eight or ten leagues in length. In the evening, a swarm of troublesome mosquitoes gave us warning of rain, which drenched us all night long. It is a pleasure, sweet and innocent beyond conception, to have, under these conditions, no shelter but the trees planted by nature since the creation of the world.

"The 20th. We see nothing but islands, of the

Le 20. Ce ne ſont que des iſles, d'vn aſpect le plus beau du monde [58] qui couppent çà & là, cette riuiere tres-paiſible. La terre du coſté du Nord, nous paroiſt excellente: vers le ſoleil leuant, c'eſt vne chaîne de hautes montagnes, que nous appelaſmes de ſainte Marguerite.

Le 21. Les iſles continuënt. Sur le ſoir nous briſons noſtre canot d'écorce, il pleut toute la nuict. Les roches toutes nuës, nous ſeruent & de lict, & de matelats, & de tout. Qui a Dieu auec ſoy, repoſe par tout doucement.

Le 22. Les precipices d'eau, qui pour vn temps, ne ſont plus nauigables, nous obligent à porter ſur nos eſpaules noſtre petit bagage, & le canot qui nous portoit. A l'autre coſté du rapide, i'aperçoy vn troupeau de vaches ſauuages, qui paſſoient à leur aiſe, en grand repos. On en void quelques-fois [59] en ces endroits, quatre ou cinq cent de compagnie.

Le 23. & le 24. du mois, Noſtre pilote s'eſtant bleſſé, il falut demeurer en proye aux maringoins, & prendre patience: ſouuent plus difficile pour les incommoditez qui n'ont point de relaſche, ny iour ny nuit, qu'il ne ſeroit de voir la mort deuant ſes yeux.

Le 25. la riuiere eſt ſi fort rapide, que nous ſommes contraints de nous ietter dans l'eau, pour traiſner apres nous noſtre canot parmy les roches, comme vn caualier qui mettant pied à terre, mene ſon cheual par la bride; le ſoir nous arriuons à l'emboucheure du lac ſainct Ignace, où les anguilles y ſont dans vne quantité prodigieuſe.

Le 26. Vn grand vent meſlé de [60] pluye, nous oblige à nous debarquer, apres quatre lieuës de chemin. Vne cabane eſt bien toſt faite, on deſpouille

most beautiful appearance in the world, [58] intercepting here and there the course of this very peaceful river. The land toward the North appears to us excellent. Toward the rising sun is a chain of high mountains which we named after saint Margaret.

"The 21st. The islands continue. Toward evening we break our bark canoe. It rains all night, and the bare rocks serve us as bed, mattress, and everything else. He who has God with him, rests calmly anywhere.

"The 22nd. The rapids, which for a time are not navigable, compel us to shoulder our little baggage and the canoe that bore us. On the other side of the rapids, I caught sight of a herd of wild cows proceeding in a very calm and leisurely manner. Sometimes there are seen [59] four or five hundred of them together in these regions.

"On the 23rd and 24th of the month, Our pilot having injured himself, we were forced to halt, becoming a prey to the mosquitoes, and to wait patiently—a task often more difficult than facing death itself, because of the annoyances from which, night or day, there is no respite.

"The 25th. The river is becoming so extremely rapid that we are compelled to leap into the water and drag our canoe after us among the rocks, like a horseman who alights and leads his horse by the bridle. In the evening we arrive at the mouth of lake saint Ignace, where eels abound in prodigious numbers.

"The 26th. A high wind, accompanied by [60] rain, forces us to land, after proceeding four leagues. A cabin is soon made: bark is stripped from the neighboring trees and thrown over poles planted in

les arbres voiſins de leur eſcorce: on les iette ſur des perches, qu'on plante en terre de part & d'autre, les faiſant approcher en forme de berceau; & voilà voſtre maiſon baſtie. L'ambition n'a point d'entrée dans ce palais, il ne laiſſa pas de nous eſtre autant agreable, que ſi le toit en euſt eſté tout d'or.

Le 27. Nous coſtoyons les riuages du lac, ce ſont rochers de part & d'autre, d'vne hauteur exceſſiue, tantoſt effroyables, tantoſt agreables à la veuë, c'eſt merueille comme de grans arbres peuuent trouuer racine parmy tant de rochers.

Le 28. Ce ne ſont que tonneres, & qu'eſclairs, & vn deluge d'vne [61] pluie, qui nous oblige à nous tenir à l'abry de noſtre canot, qui nous ſert de maiſon, le renuerſant ſur nous.

Le 29. & 30. de Iuillet, vn orage de vent continuë qui nous arreſte à l'entrée d'vn grand lac, nommé Ontario: nous l'appellons le lac des Iroquois, à cauſe que du coſté du midy, ils y ont leurs bourgades. Les Hurons ſont de l'autre coſté, plus auant dans les terres. Ce lac a de largeur vint lieuës: ſa longueur, d'enuiron quarante.

Le 31. iour de ſainct Ignace, la pluie & les vents nous obligent à chercher des chemins perdus. Nous trauerſons de longues iſles, portans noſtre bagage, nos prouiſions, & le canot ſur nos eſpaules Ce chemin ſemble long à vn pauure homme bien fatigué.

[62] Le premier iour du mois d'Aouſt, quelques peſcheurs Iroquois, nous ayants apperceu de loin, s'atrouppent pour nous receuoir. Vn d'eux accourt à nous, auancant vne demie lieuë, pour nous dire les premieres nouuelles, & l'eſtat du païs. C'eſt vn captif Hurõ, & bon Chreſtiẽ, que i'auois autresfois

the ground on either side, and made to meet in the form of an arbor; and there you have your house complete. Ambition gains no entrance to this palace, and it is every whit as acceptable to us as if its roof were of gold.

"The 27th. We coast along the shores of the lake, everywhere confronted by towering rocks, now appalling, and now pleasing to the eye. It is wonderful how large trees can find root among so many rocks.

"The 28th. Nothing but thunder and lightning and a deluge of [61] rain, forcing us to seek the shelter of our canoe, which, turned bottom upward over our heads, serves us as a house.

"On the 29th and 30th of July, the wind-storm continues, and checks our progress at the mouth of a great lake called Ontario; we call it the lake of the Iroquois, because they have their villages on its southern side. The Hurons are on the other side, farther inland. This lake is twenty leagues in width, and about forty in length.

"On the 31st, the day of saint Ignatius, we are obliged by the rain and wind to penetrate through pathless wastes,—crossing long islands, and shouldering our baggage, our provisions, and the canoe. This road seems long to a poor man who is thoroughly fatigued.

[62] "On the first day of the month of August, some Iroquois fishermen, perceiving us from a distance, come trooping up to receive us. One of them hastens forward, running half a league to be the first to tell us the news, and inform us of the condition of the country. He is a Huron captive and a good Christian, whom I formerly instructed during a

inſtruit, dans vn hyuernemẽt que ie fis auec les Sauuages: Ce pauure garçon ne pouuoit croire que ce fuſt celuy qu'il n'eſperoit iamais reuoir. Nous debarquons à vn petit village de peſcheurs. On ſe preſſe à qui portera tout noſtre bagage. Mais helas ce ne ſont quaſi que femmes Hurones & la plus part Chreſtiennes, autre fois riches, & à leur aiſe, que la captiuité a rendu ſeruantes. Elles me demandent à prier Dieu, & i'eus la conſolation [63] de confeſſer là à mon aiſe noſtre ancien hoſte de la Nation du petun, Hoſtagehtak: ſes ſentimens & ſa deuotion me tirerent les larmes des yeux. C'eſt vn fruit des trauaux du Pere Charles Garnier, ce ſaint Miſſionnaire, dont la mort a eſté ſi precieuſe deuant Dieu.

Le ſecond iour d'Aouſt. Nous marchons dans les bois enuiron douze ou quinze lieuës. On cabane où le iour finit.

Le 3. ſur le midy, nous nous trouuons ſur les bords d'vne riuiere large de cent ou ſix-vingt pas; au delà de laquelle il y auoit vn hameau de peſcheurs. Vn Iroquois que i'auois autres-fois careſſé à Montreal, me fait paſſer en ſon canot, & par honneur il me porte ſur ſes eſpaules, ne voulant pas [64] permettre que ie mette le pied en l'eau. Tout le monde m'accueille auec ioye, & ces pauures gents m'ẽrichiſſent de leur pauureté. On me conduit à vn autre bourg eſloigné d'vne lieuë, où vn ieune homme de conſideration, me fait faire feſtin, à cauſe que ie porte le nom de ſon Pere, Ondeſſonk. Les Capitaines nous viennent faire leurs harangues, les vns apres les autres. Ie baptize de petites ſqueletes, qui n'attendoient peut-eſtre, que cette gout[te] du precieux ſang de Ieſus-Chriſt.

winter that I spent with the Savages. This poor lad could not believe that I was his pastor, whom he had never hoped to see again. We land at a little fishing village, and there is zealous strife as to who shall carry all our baggage. But alas! I find almost none but Huron women, Christians for the most part,—formerly rich and enjoying their ease; but now reduced to servitude by their captivity. They ask me to pray to God, and I have the consolation [63] of confessing there at my leisure our former host of the tobacco Nation, Hostagehtak. His feelings and his devotion bring tears to my eyes. He is a fruit of the labors of Father Charles Garnier, that holy Missionary whose death was so precious in the sight of God.

"The second day of August. We walk about twelve or fifteen leagues through the woods, and camp where night overtakes us.

"On the 3rd, toward noon, we found ourselves on the banks of a river, a hundred or a hundred and twenty paces in width, on the other side of which there was a fishing hamlet. An Iroquois, to whom I had formerly shown some kindness at Montreal, took me across in his canoe; and then, as a mark of honor, carried me on his shoulders, not [64] allowing me to set foot in the water. All received me with joy, and those poor people enriched me out of their poverty. I was escorted to another village, a league distant, where a young man of importance entertained me at a feast because I bear his Father's name, 'Ondessonk.' The Captains, each in his turn, came and made us their speeches. I baptized some little skeletons who, perhaps, were only waiting for this drop of the precious blood of Jesus Christ.

Le 4. Ils me demandent, pourquoy nous ſommes vetus de noir? & ie prens occaſion de leur parler de nos myſteres auec vne grande attention. On m'apporte vn petit moribond, que ie nomme Dominique. Le temps n'eſt plus auquel [65] on nous cachoit ces petits innocens. On me prenoit pour vn grand medecin, n'ayant pour tout remede qu'vne pincée de ſucre, à donner à ces languiſſans. Nous pourſuiuons noſtre chemin; au milieu nous trouuons noſtre diſné qui nous attend. C'eſt le nepueu du premier Capitaine du païs, qui me doit loger en ſa cabane, qui eſt deputé par ſon oncle, pour nous faire eſcorte, nous apportant tout ce que la ſaiſon leur auoit pû fournir de plus grandes douceurs, ſur tout du pain de bled d'inde nouueau, & des eſpys que nous faiſons roſtir au feu. Nous couchons encore ce iour là à la belle eſtoile.

Le 5. Nous euſmes à faire quatre lieuës auant que d'arriuer au principal bourg Onnontagé. Dans les chemins ce ne ſont qu'allans, & venans, qui me viennent donner [66] le bon-iour. L'vn me traitte de frere, l'autre d'oncle, l'autre de couſin, iamais ie n'eus vne parenté ſi nombreuſe. A vn quart de lieuë du bourg, ie commençay vne harangue, qui me donna bien du credit: ie nommois tous les Capitaines, les familles, & les perſonnes cõſiderables; & d'vne voix traiſnante, en ton de Capitaine. Ie leur diſois que la Paix marchoit auec moy, que i'eſcartois la guerre dans les nations plus éloignées, & que la ioye m'accompagnoit. Deux Capitaines me firent leur harangue à mon entrée: mais auec vne ioye, & vn eſpanouiſſement de viſage, que iamais ie n'auois veu dans les ſauuages. Hommes, femmes, & enfants, tout eſtoit dans le reſpect, & dans l'amour.

"The 4th. They ask me why we are dressed in black, and I take occasion to speak to them concerning our mysteries; they listen very attentively. A little dying child is brought to me, and I name it Dominique. The time is now past when [65] these little innocents are hidden from our sight. I was regarded as a great medicine-man, although I had, as my sole remedy, only a bit of sugar to give to those feeble creatures. We pursue our journey, finding our dinner awaiting us midway. The nephew of the first Captain of the country is to lodge me in his cabin, being sent by his uncle to escort us, and bringing us all that the season could furnish them in the way of the choicest delicacies,—above all, some bread made of fresh indian corn; and some ears, which we roasted in the fire. On this day we again sleep at the sign of the beautiful star.

"The 5th. We had four leagues to cover before arriving at the chief village, Onnontagé.[5] The roads are full of people going and coming, who are out to greet me. [66] One calls me a brother, another an uncle, another a cousin; never have I had so many kinsfolk. At a quarter of a league from the village, I began a harangue which brought me into high favor; I called by name all the Captains, families, and persons of importance,—speaking slowly, and in the tone of a Captain. I told them that Peace was attending my course, that I was dispelling war in the more distant nations, and that joy was accompanying me. Two Captains made me their harangue upon my entrance, but with a joy and a light in their countenances that I had never seen in savages. Men, women, and children,—all showed me respect and love.

La nuit, ie fais aſſembler les principaux, [67] pour leur faire deux preſens. Le premier, pour leur eſſuyer le viſage, à ce qu'ils me regardent de bon œil, & que iamais ie ne voye ſur leur front aucune marque de triſteſſe. Le ſecond, pour leur vuider le peu de fiel, qu'ils auroient encore ſur le cœur. Apres pluſieurs autres entretiens, ils ſe retirent pour conſulter enſemble, & enfin, ils reſpondent à mes preſens, par deux autres preſens plus riches que les miens.

Le 6. on m'appelle de diuers endroits, pour donner de ma medecine à de petits languiſſans, & ethiques. I'en baptizay quelques-vns. Ie confeſſay de nos anciens Chreſtiens Hurons, & ie trouuay que Dieu eſt partout, & qu'il ſe plaiſt à trauailler luy-meſme, dans des cœurs où la foy a regné. [68] Il s'y baſtit vn temple, où il eſt adoré auec eſprit & verité; qu'il en ſoit beny à iamais.

Le ſoir, noſtre hoſte me tire à part, & me dit auec bien de l'affection, qu'il nous auoit touſjours aimé, qu'enfin il auoit le cœur content, voyant que toutes les bandes de ſa nation ne demandoient que la Paix: que depuis peu le Sonnõtoehronon, les eſtoit venu exhorter à bien gerer cette affaire pour la Paix, & que pour cela il auoit fait de beaux preſens, que l'Onioenhronnon auoit apporté trois colliers pour ce ſuiet, que l'Onneiochronnon ſe tenoit heureux d'auoir eſté deſembaraſſé d'vne mauuaiſe affaire par ſon moien, & qu'il ne vouloit plus que la Paix: que ſans doute l'Anniehronnon ſuiuroit les autres, & qu'ainſi ie [69] priſſe courage, puiſque ie portois auec moy le bon-heur de toute la terre.

Le 7. vne bonne Chreſtienne, nõmée Tereſe, cap-

"At night I caused the chiefs to assemble, [67] in order to give them two presents. The purpose of the first was to wipe their faces, so that they might look on me with favor, and that I might never see any sign of sadness on their brows. The second was to remove any gall still remaining in their hearts. After several more exchanges of courtesy, they withdrew to consult together; and at length responded to my presents with two others, richer than mine.

"On the 6th, I received calls from different quarters to administer my medicine to some little weak and emaciated children, and I baptized some of them. I heard the confessions of some of our old Huron Christians, and found that God is everywhere, and that he is pleased to work in person in hearts where the faith has held sway. [68] He builds himself a temple there, where he is worshiped in spirit and in truth — for which may he be forever blessed.

"In the evening, our host drew me aside and said to me, with a great show of affection, that he had always loved us; and that at last his heart was content, as he saw that all the troops of his nation asked only for Peace. He added that the Sonnontoehronons had come, a short time before, to exhort them to take wise action in this matter on the side of Peace, making some fine presents for this purpose; that the Onioenhronnons had brought three collars, with the same object in view; that the Onneiochronnons deemed themselves fortunate to have been freed from a troublesome affair by its means, and that they had no longer any desire except for Peace; that the Anniehronnons would doubtless follow the others; and that therefore I [69] was to be of good cheer, since I bore with me the welfare of all the land.

tiue Huronne, voulãt me répandre ſon cœur hors du bruit, & dãs le ſilence, m'inuita de l'aller voir en vne cabane des champs, où elle demeuroit. Mon Dieu, quelle douce conſolation de voir tant de foy en des cœurs ſauuages, dans la Captiuité, & ſans autre aſſiſtance que du ciel! Dieu fait des Apoſtres par tout, Cette bonne Chreſtienne auoit auec ſoy vne ieune captiue de quinze à ſeize ans, de la Nation Neutre, qu'elle aymoit comme ſa propre fille. Elle l'auoit ſi bien inſtruite, dans les myſteres de la foy, & dans les ſentimens de Pieté, dans les prieres qu'elles faiſoient [70] enſemble en cette ſainte ſolitude, que i'en fus tout ſurpris. Hé, ma ſœur luy diſois-je, pourquoi ne l'as tu pas baptizée, puis qu'elle a la foy comme toy, & qu'elle eſt Chreſtienne en ſes m[o]eurs, & qu'elle veut mourir Chreſtienne? Helas, mon frere, me reſpondit cette heureuſe captiue, ie ne croiois pas qu'il me fut permis de baptiſer, ſinon dans le danger de mort: baptiſe la maintenant toy-meſme, puiſque tu l'en iuges dignes, & donne luy mon nom. Ce fut là le premier bapteſme d'adultes fait à Onnontagé, dont nous ſommes redeuables à la Pieté d'vne Huronne. La ioye que i'en conceu, eſtoit capable d'eſſuyer toutes mes fatigues paſſées. Quand Dieu diſpoſe vn ame, vn coup de ſalut eſt bien-toſt fait.

[71] Quaſi en meſme temps on m'appelle pour vn malade, qui n'a plus que les os: c'eſt vn vlcere qui le mange, pour vn coup de fuſil mal panſé. Ie luy parle de Dieu, des eſperances d'vne vie eternelle, & des veritez de la foy; mais helas, les paroles du ciel n'entrent pas dans ce cœur tout bouffy d'orgueil, il ne ſonge qu'à la vie preſente, & quoy qu'il me

"On the 7th, a good Christian woman, Terese by name, a Huron captive, wishing to pour out her heart to me away from all noise and in quiet, invited me to go and see her in an outlying cabin where she dwelt. Oh, what sweet consolation to see so great faith in savage hearts, in Captivity, and with no help except that of heaven! God makes for himself Apostles everywhere. This good Christian had with her a young captive of the Neutral Nation, between fifteen and sixteen years old, whom she loved as her own daughter. She had instructed her so well in the mysteries of the faith and in sentiments of Piety, in the prayers that they repeated [70] together in that holy solitude, that I was utterly surprised. 'Well, my sister,' I said to her, 'why hast thou not baptized her, since she has as strong a faith as thou thyself, since she is a Christian in her morals, and since she wishes to die a Christian?' 'Alas! my brother,' that blessed captive made answer, 'I did not think it was permitted me to baptize except in danger of death. Baptize her now thyself since thou dost deem her worthy, and give her my name.' That was the first baptism of a grown person performed at Onnontagé, for which we are indebted to the Piety of a Huron woman. The joy which I experienced at this was sufficient to make me forget all my past fatigues. When God prepares a soul, the consummation of its salvation is soon accomplished.

[71] "Almost at the same time, I was summoned to a sick man who was reduced to a skeleton,—an ulcer, caused by an ill-dressed gunshot wound, eating away his flesh. I spoke to him about God, the hopes of an eternal life, and the truths of the faith. But

teſmoigne de l'amour, il n'en peut conceuoir pour Dieu!

Le 8. Ie baptiſe trois petits moribonds. Ie donne & ie reçoy la conſolation, me voyant au milieu d'vne Egliſe de Chreſtiens tous formez. Les vns viennent ſe confeſſer, les autres me racontent toutes leurs miſeres, & enſemble le bon-heur qui leur reſte, que leur Foy ne ſoit point captiue dans leur captiuité; & de ſçauoir qu'offrans à [72] Dieu leurs gemiſſemens & leurs larmes, Dieu a les yeux ſur eux, & que ſa ſaincte Prouidence a pour eux des amours de mere, & qu'ils ſeront libres dãs le ciel. I'aprẽs que pluſieurs, qu'on auoit fait mourir cruellement à petit feu, ſe conſoloient dans le plus fort de leurs tourmens, ayans iuſqu'au dernier ſouſpir, le ſaint nom de Ieſus, & dans la bouche, & dans le cœur. Ie m'enqueſte de tous ceux de noſtre ancienne connoiſſance, pour ſçauoir leur fortune; & ce m'eſt vne occaſion de benir Dieu, de voir qu'il eſt par tout luy-meſme, autant parmy les Iroquois, que dans les païs des Hurons. I'auois ordre de ſçauoir qu'eſtoit deuenuë vne ieune femme Chreſtienne Hurone, nommée Caterine Skouatenhré, qu'autrefois nous appellions [73] la Religieuſe, à cauſe de ſa grande pieté, & d'vne modeſtie auſſi rare, qu'on peut en deſirer en vne fille toute à Dieu. Sa ſœur me dit, qu'elle eſtoit morte en priant Dieu, ne l'ayant iamais oublié tout le cours de ſa maladie, qui auoit eſté longue. Vn peu deuant ſa mort: Ma ſœur, ie m'en vay au ciel, luy dit-elle, car Ieſus eſt bon, qui me fera miſericorde. Pour toy ſi tu me veux ſuiure, & nous reuoir au ciel, cherys ta foy plus que la vie, fuy le peché comme la mort; & ſi par malheur tu y tombes, ſouuiens toy que Ieſus

alas! the words of heaven found no entrance to that heart, all swelled up as it was with pride; he was thinking only of the present life, and, although he showed me some affection, he could not conceive any for God.

"The 8th. I baptize three little dying children, and give and receive consolation at seeing myself in the midst of a Church of trained Christians. Some come and confess, while others give me an account of all their sufferings, and, at the same time, of the blessing that remains to them that their Faith is not held captive in their captivity. They also esteem themselves happy in the knowledge that, when they offer [72] their groans and tears to God, he beholds them; that his holy Providence has a mother's love for them; and that they will be free in heaven. I learn that several, who were cruelly put to death over a slow fire, consoled themselves, at the height of their agonies, with the sacred name of Jesus, which was both on their lips and in their hearts up to their last breath. I inquire after all our old acquaintances, in order to learn their fortunes; and I have reason to bless God at seeing that he is everywhere present, among the Iroquois as well as in the country of the Hurons. I had orders to ascertain what had become of a young Huron woman, a Christian, named Caterine Skouatenhré, whom we used to call [73] 'the Nun,' because of her great piety and a modesty as exquisite as can be desired in a girl given wholly to God. Her sister told me that she had died while praying to God, having never forgotten him in the whole course of her illness, which had been long. Shortly before her death she said to her: 'I am going to heaven, my sister, for Jesus is

eſt bon, demande luy pardon, & dis luy que tu veux l'aymer. Ces dernieres paroles ſont tellement demeurees empraintes dans l'eſprit de cette ſœur, qui luy a ſurueſcu, qu'elle ne peut en perdre la memoire. [74] Cette bonne Ame ne pouuoit aſſez me voir, pour entendre parler de Dieu, & ſe conſoler auec moy des eſperances du Paradis.

Le 9. ſur le midy, arriue vn cry funeſte, de trois de leurs chaſſeurs maſſacrés par la Nation du chat, à vne iournée de là. C'eſt à dire que la guerre s'allume de ce coſté la

good and will show me mercy. As for thee, if thou desire to follow me, so that we may meet again in heaven, cherish thy faith more than life. Shun sin as thou wouldst death; and if, by mischance, thou fallest into it, remember that Jesus is good, ask his forgiveness, and tell him that thou wishest to love him.' These last words have remained so deeply graven on the surviving sister's heart, that she cannot lose the remembrance of them. [74] The good Soul could not see me often enough, in order to hear about God, and comfort herself, in my company, with hopes of Paradise.

"On the 9th, toward noon, there comes a direful report of the murder of three of their hunters at the hands of the cat Nation, a day's journey from here. That means that war is kindled in that direction."

CHAPITRE VII.

CONSEIL GENERAL POUR LA PAIX, AUEC LES QUATRE NATIONS IROQUOISES; & EN SUITTE LE RETOUR DU PERE SIMON LE MOINE DE SON VOYAGE.

LE dixieſme iour d'Aouſt, les deputez eſtans arriuez des trois Nations voiſines, apres les crys ordinaires des Capitaines, à ce que tout le monde s'aſſemblaſt dans la cabane d'Ondeſſonk; i'ouuris [75] cette action (dit le Pere continuant ſon Iournal) par vne priere publique, que ie fis à genoux, & à haute voix, le tout en langue Huronne. Ie m'adreſſois au grand maiſtre du ciel & de la terre, afin qu'il nous inſpiraſt ce qui ſeroit pour ſa gloire, & pour noſtre bien: Ie maudiſſois tous les Demons d'enfer, qui ſont des eſprits de diuiſion; & ie priois les Anges tutelaires de tout le pais, de parler au cœur de ceux qui m'eſcoutoient, lors que ma parole leur frapperoit l'oreille.

Ie les eſtonnay grandement, quand ils entendirent que ie les nommois tous par Nations, par bandes, par familles, & chaque perſonne en particulier, qui eſtoit vn peu conſiderable, & le tout à la faueur de mon eſcrit; qui leur fut [76] vne choſe autant rauiſſante, que nouuelle, ie leur dy que i'auois dix-neuf paroles à leur porter.

La premiere que c'eſtoit Onnontio, Monſieur de Lauſon, Gouuerneur de la Nouuelle France, qui parloit

CHAPTER VII.

GENERAL COUNCIL FOR PEACE WITH THE FOUR IROQUOIS NATIONS; AND, AFTERWARD, THE RETURN OF FATHER SIMON LE MOINE FROM HIS JOURNEY.

"ON the tenth day of August, the envoys from the three neighboring Nations having arrived, after the customary summons of the Captains, to the effect that all should assemble in Ondessonk's cabin, I opened [75] the proceedings" (thus the Father continues his Journal) "with a public prayer, which I offered on my knees and in a loud voice, using the Huron tongue throughout. I appealed to the great master of heaven and earth, that he might inspire us to act for his glory and our own good; I cursed all the Demons of hell, since they are spirits of discord; and I prayed the guardian Angels of the entire country to speak to the hearts of my hearers, when my words should strike their ears.

"I astonished them greatly when they heard me name them all by Nations, bands, and families, and each person individually who was of some little consequence — all by the help of my written list, which was to them [76] a thing full of both charm and novelty. I told them that in my speech, I had nineteen words to lay before them.

"First, I said that Onnontio — Monsieur de Lauson, Governor of New France — was speaking through my mouth, and in his person the Hurons and the

par ma bouche, & en ſuitte les Hurons, & les Algonquins, autant que les François, puiſque toutes les trois Nations auoient pour leur grand Capitaine Onnontio. Vn grand colier de Porcelene, cent petits tuyaux ou canons de verre rouge qui ſont les diamãs du pais, & vne peau d'orignac, paſſée: Ces trois preſens, ne faiſoient qu'vne parole.

Ma ſeconde parole fut pour coupper les liens des huit captifs de Sonnontouan, pris par nos Alliez, & amenez à Montreal, comme il a eſté dit cy deuant au chapitre quatrieſme.

[77] La troiſieſme eſtoit pour rompre auſſi les liens de ceux de la Nation du Loup, pris enuiron le meſme temps.

La quatrieſme, pour remercier ceux d'Onnontagé de nous auoir ramené noſtre captif.

Le cinquieſme preſent eſtoit pour remercier ceux de Sonnontouan, de l'auoir retiré de deſſus l'échafaut.

Le ſixieſme, pour les Iroquois Onioenhronons, d'y auoir auſſi contribué.

Le ſeptieſme, pour les Onneiochronnons, d'auoir rompu les liens qui le faiſoient captif.

Le huitieſme, neufieſme, dixieſme & vnzieſme preſent pour donner à ces quatre Nations Iroquoiſes, vne hache à chacune, pour la Nouuelle guerre où ils ſont engagez [78] auec la Nation du Chat.

Le douziéme preſent eſtoit pour refaire la teſte au Sonnontoehronnon, qui y a perdu de ſon monde.

Le treiſieſme, pour raffermir ſa paliſſade, c'eſt à dire, afin qu'il ſe tienne en eſtat de deffenſe contre cet ennemy.

Le quatorſieſme, pour luy matachier le viſage; car icy c'eſt la couſtume des guerriers, de iamais n'aller au

Algonquins, as well as the French, since all three Nations had Onnontio for their great Captain. A large Porcelain collar, a hundred little tubes or pipes of red glass, which constitute the diamonds of the country, and a moose-skin, somewhat worn,—these three presents accompanied one word only.

"My second word was to cut the bonds of the eight captives from Sonnontouan, who had been taken by our Allies and brought to Montreal," as has been related above in the fourth chapter.

[77] "The third was to break also the bonds of those members of the Wolf Nation who had been captured at about the same time.

"The fourth, to thank the people of Onnontagé for bringing back our captive to us.

"The fifth present was to thank the people of Sonnontouan for rescuing him from his position on the scaffold.

"The sixth was for the Onioenhronon Iroquois, because they too had helped in this.

"The seventh, for the Onneiochronnons, in return for breaking the bonds that had held him captive.

"The purpose of the eighth, ninth, tenth, and eleventh presents was to give to each of these four Iroquois Nations a hatchet, to be used in the New war in which they were engaged [78] with the Cat Nation.

"The twelfth present was intended to renew the courage of the Sonnontoehronnons, who had lost some of their number in this war.

"The thirteenth was to strengthen their palisade,—that is, enable them to maintain a strong defense against the enemy.

"The fourteenth, to paint their faces; for it is the

combat, qu'ils n'ayent le viſage peint, qui de noir, qui de rouge qui de diuerſes autres couleurs, chacun ayant en cela, cõme des liurées particulieres auſquelles ils s'attachent iuſques à la mort.

Le quinzieſme, pour raſſembler en vne toutes leurs penſées, ie faiſois trois preſens pour ce ſeul article, vn colier de porcelaine, des petits [79] Canons de verre & vne peau d'orignac.

Le ſeizieſme. I'ouurois la porte d'Annonchiaſſé à toutes les Nations, c'eſt à dire qu'ils ſeroient les bien-venus chez nous.

Le dixſeptieſme. Ie les exhortois à ſe faire inſtruire des veritez de noſtre foy, & ie fy trois preſens pour cet article.

Le dixhuitieſme. Ie leur demandois que doresenauant ils ne dreſſaſſent plus d'embuches aux Nations Algonquines, & Hurones, qui voudroient nous venir trouuer en nos habitations Françoiſes. Ie fy trois preſens pour cet article.

Enfin par le dixneufieſme preſent, i'eſſuyay les larmes de toute la ieuneſſe guerriere, ſur la mort de leur grand Capitaine Anneneraes, [80] depuis peu Captif par la Nation du chat.

A chacun de mes preſens, ils pouſſoient du profond de la poitrine vne acclamation puiſſante, pour teſmoignage de leur ioye. Ie fus bien l'eſpace de deux heures à faire toute ma harangue, en ton de Capitaine, me promenant, à leur ordinaire, comme vn acteur ſur vn theatre.

Apres cela ils s'attroupent par Nations, & par bandes, y appellant vn Anniehronnon, qui de bon rencontre s'y trouua. Ils conſultent par entr'eux, l'eſpace de plus de deux autres heures. Enfin ils me

custom of the warriors here never to go into battle without having their faces painted,—some with black, some with red, and some with various other colors,—each having in this matter his own style of livery, so to speak, which he retains through life.

"The fifteenth, to harmonize all their thoughts, for which purpose alone I made three presents,—a porcelain collar, some little [79] glass Tubes, and a moose-skin.

"With the sixteenth, I opened Annonchiassé's door to all the Nations,—thus indicating that they would be welcome in our cabin.

"With the seventeenth, I exhorted them to become instructed in the truths of our faith, making three presents to accompany this word.

"With the eighteenth, I asked them to lay no more ambuscades in future for the Algonquin and Huron Nations when they should wish to visit us in our French settlements. I made three gifts with this request.

"Finally, with the nineteenth present, I wiped away the tears of all the young warriors, caused by the death of their great Captain Anneneraes, [80] who had been taken Captive by the cat Nation not long before.

"At each of my presents they uttered a loud shout of applause from the depths of their chests, in evidence of their delight. I was occupied fully two hours in delivering my entire harangue, which I pronounced in the tone of a Captain,—walking back and forth, as is their custom, like an actor on a stage.

"After that they gathered together by Nations and bands, calling to them an Anniehronnon who by good luck happened to be present. They consulted

rappellent parmy eux, & me donnent ſeance en vn lieu honorable.

Celuy des Capitaines qui eſt la langue du Païs, & comme l'orateur, [81] repete fidelement le preſſis de toutes mes paroles. Puis ſe mettans tous à chanter, en ſigne de reiouiſſance, il me dirent que ie priaſſe Dieu de mon coſté, ce que ie fis tres-volontiers.

Apres ces chanſons, il me parle au nom de ſa nation, 1. Il remercie Onnontio des bonnes volontez qu'il a pour eux, & produit pour cet effet deux grans coliers de Porcelaine.

2. Au nom des Iroquois Anniehronnons, il nous remercie d'auoir fait donner la vie, à cinq de leurs alliez, de la Nation du Loup, deux autres colliers pour cela.

3. Au nom des Iroquois Sonnontoehronnons, il nous remercie d'auoir retiré du feu cinq de leurs gents; deux autres colliers: ſuiuent à chaque preſent des acclamations [82] de toute l'aſſemblée.

Vn autre Capitaine de la Nation des Onneiocrõnons ſe leue: Onnontio, dit-il, parlant de Monſieur de Lauſon noſtre Gouuerneur abſent, Onnontio, tu es le ſouſtien de la terre, ton eſprit eſt vn eſprit de Paix, & tes paroles adouciſſent les cœurs les plus rebeles. Apres d'autres louanges, qu'il diſoit d'vn ton animé d'amour, & de reſpect. Il faiſoit paroiſtre quatre grands colliers, pour remercier Onnontio, de ce qu'il les auoit encouragez à combatre genereuſement contre leurs nouueaux ennemis de la Nation du chat, & de ce qu'il les auoit exhortez à n'auoir plus iamais de guerre contre les François. Ta voix, dit-il, Onnontio eſt admirable, de produire en meſme temps

together for more than two hours longer, when they at length called me back and gave me a seat of honor among them.

"That one of the Captains who is the tongue of the Country and acts as its orator, [81] repeated faithfully the substance of all that I had said. Then they all began to sing to express their joy; and told me that I might, for my part, pray to God, which I did very willingly.

"After these songs, he addressed me in the name of his nation. 1. He thanked Onnontio for the good will he entertained toward them, in token whereof he produced two large Porcelain collars.

"2. In the name of the Anniehronnon Iroquois, he thanked us for causing the lives of five of their allies, of the Wolf Nation, to be spared,—therewith, two more collars.

"3. In the name of the Sonnontoehronnon Iroquois, he thanked us for rescuing from the flames five of their people, and this with two more collars. Each present was followed by applause [82] from the whole assembly.

"Another Captain, of the Nation of the Onneiocronnons, arose. 'Onnontio,' said he, addressing Monsieur de Lauson, our absent Governor, 'Onnontio, thou art the support of the earth; thy spirit is a spirit of Peace, and thy words soften the most rebellious hearts.' After other praises, which he uttered in a tone animated with affection and respect, he displayed four large collars, with which to thank Onnontio for encouraging them to make a spirited fight against their new enemies of the cat Nation, and for exhorting them never to wage war again with the French. 'Thy voice, Onnontio,' said he, 'is

dedans mon cœur deux effets [83] tout contraires, tu m'animes à la guerre, & adoucis mon cœur par des penſées de Paix, tu es & pacifique & grand guerrier, bienfaiſant à ceux que tu aimes, & terrible à tes ennemis. Nous voulons tous que tu nous aimes, & nous aimerons les François à cauſe de toy.

Pour conclure ces remerciemens, le Capitaine Onnontaerrhonnon prend la parole. Eſcoute, Ondeſſonk, me dit-il, Cinq Nations entieres te parlent par ma bouche; i'ay dans mon cœur les ſentimens de toutes les Nations Iroquoiſes; & ma langue eſt fidelle à mon cœur. Tu diras à Onnontio quatre choſes, qui eſt le ſommaire de tous nos Conſeils.

1. Nous voulons reconnoiſtre celuy dont tu nous as parlé, qui eſt le maiſtre de nos vies, qui nous eſt inconnu.

[84] 2. Le May de toutes nos affaires, eſt auiourd'huy planté à Onnontagé, il vouloit dire que ce ſeroit dorenauant le lieu des aſſembleés, & des pourparlers pour la Paix.

3. Nous vous coniurons de choiſir ſur les riuages de noſtre grand lac, vne place qui vous doiue eſtre auantageuſe, pour y baſtir vne habitation de François. Mettez vous dans le cœur du pais, puiſque vous deuez poſſeder noſtre cœur. Là nous irons nous faire inſtruire: & de là vous pourrez vous reſpandre par tout. Ayez pour nous des ſoins de Peres, & nous aurons pour vous des ſoumiſſions d'enfants.

4. Nous ſommes engagez dans de nouuelles guerres, Onnontio nous y anime. Nous n'aurons plus que des penſées de Paix pour luy.

Ils auoient reſerué leurs plus riches [85] preſens

wonderful, for it produces in my heart, at the same time, two [83] wholly opposite emotions. Thou givest me courage to fight, and thou softenest my heart with thoughts of Peace. Thou art both peaceable and yet very warlike,— beneficent to those thou lovest, and terrible to thy enemies. We all wish thee to love us, and we shall love the French for thy sake.'

"To conclude these thanksgivings, the Onnontaerrhonnon Captain took the word. 'Listen, Ondessonk,' he said to me; 'Five whole Nations address thee through my mouth; I have in my heart the sentiments of all the Iroquois Nations, and my tongue is faithful to my heart. Thou shalt tell Onnontio four things, which are the gist of all our deliberations in Council.

"'1. It is our wish to acknowledge him of whom thou hast told us, who is the master of our lives, and who is unknown to us.

[84] "'2. The May-tree for all matters of concern to us is to-day planted at Onnontagé.' He meant that that would be thenceforth the scene of the assemblies and parleys relating to the Peace.

"'3. We conjure you to choose a site that will be advantageous to yourselves, on the shores of our great lake, in order to build thereon a French settlement. Place yourselves in the heart of the country, since you are to possess our hearts. Thither we will go to receive instruction, and thence you will be able to spread out in all directions. Show us Paternal care, and we will render you filial obedience.

"'4. We are involved in new wars, wherein Onnontio gives us courage; but for him we shall have only thoughts of Peace.'

pour ces quatre dernieres paroles; mais ce que ie puis aſſeurer, c'eſt que leur viſage parloit plus que leur langue, & que la ioye s'y faiſoit voir, auec tant de douceur, que mon cœur en eſtoit comblé.

Ce qui me paroiſt de plus aimable en tout cecy, c'eſt que tous nos Chreſtiens Hurons, & les femmes Captiues ont allumé ce feu, qui bruſle le cœur des Iroquois. On leur a dit tant de biens de nous, & on leur a parlé ſi ſouuent des grands biens de la Foy, qu'ils l'eſtiment ſans la connoiſtre, & qu'ils nous aiment, dans l'eſperance que nous ſerons pour eux, ce que nous auons eſté aux Hurons.

Pour reuenir à la ſuitte du iournal du Pere,

L'onzieſme iour d'Aouſt. Ce ne ſont, dit le [86] Pere, que des feſtins, & des réjouiſſances par tout. Mais la nuit, il ſuruint vn mal-heur: Le feu s'eſtant pris en vne cabane, on ne ſçait pas comment, vn vent impetueux porte les flames ſur les autres, & en moins de deux heures, on en voit plus de vint reduites en cendre, & le reſte du bourg en danger d'eſtre conſommé. Dieu nonobſtant conſerua les eſprits dans la ioye du iour precedent, & leur cœur auſſi calme pour moy, que ſi ce malheur ne fuſt point arriué.

Le 12. Nos captiues Chreſtiennes, voulans ſe confeſſer auant mon depart, me donnerent de l'exercice; ou pluſtoſt le repos que ie ſouhaittois. Ie baptizay vne petite fille de quatre ans, qui ſe mouroit. Ie recouuray de la main d'vn [87] de ces barbares, le nouueau teſtament du feu Pere Iean de Brebeuf, qu'ils ont fait mourir cruellement, il y a cinq ans, & vn autre petit liuret de deuotion, qui auoit ſeruy au feu Pere Charles Garnier, qu'ils ont eux-meſme tué, il

"They had reserved their richest [85] presents to accompany these last four words; but I am sure that their countenances spoke more eloquently than their tongues, and joy was depicted on their faces, with so much kindness that my heart was deeply moved.

"The most touching part of all this to me is that all our Huron Christians, especially the Captive women, have kindled this fire which is burning in the hearts of the Iroquois. They have heard so much good about us, and have been told so often of the great blessings of the Faith, that, in spite of their ignorance of it, it commands their esteem; and they love us in the hope that we will become to them what we have been to the Hurons."

To resume the continuation of the Father's journal:

He says: "On the eleventh day of August, there was nothing [86] but feasting and rejoicing on every hand. At night, however, a disaster befell us: a cabin having caught fire,—we know not how,—a furious wind carried the flames to the others; and in less than two hours more than twenty of them were reduced to ashes, while the rest of the village was in danger of destruction. Nevertheless, God maintained the spirits of all in the joy of the preceding day, and kept their hearts as calm toward me as if this misfortune had not occurred.

"The 12th. Our captive Christian women, wishing to confess before my departure, gave me some occupation, or, rather, the rest that I was desiring. I baptized a little girl of four years who was dying. I recovered from the hands of one [87] of these barbarians the new testament of the late Father Jean de Brebeuf, whom they cruelly put to death five years

y a quatre ans: Ces deux Peres eſtoient en leur Miſſion, lorsque cette heureuſe mort leur arriua, pour recompenſe des trauaux de pluſieurs années, qu'ils auoient ſaintement employées en toutes ces contrées. Pour moy, qui ſuis teſmoin de la ſainteté de leur vie, & de la gloire de leur mort, ie feray plus d'eſtat toute ma vie de ces deux petits liurets, leurs aimables reliques, que ſi i'auois rencontré quelque mine d'or, ou d'argent.

Le 13. au ſuiet de l'embraſement arriué, pour ſuiure la couſtume [88] des amys en pareils rencontres, ayant conuoqué le conſeil, ie leur fis deux preſens pour les conſoler. Et pour ce deſſein, au nom d'Achiendaſſé (c'eſt le nom du ſuperieur general de toutes les Miſſions de noſtre Compagnie en ces contrées) Premierement, ie leur plantay le premier pieu, pour commencer vne cabane, c'eſt comme ſi en france, on mettoit la premiere pierre d'vne maiſon qu'on veut baſtir. Mon ſecond preſent fut, pour ietter la premiere eſcorce qui deuoit couurir la cabane. Ce teſmoignage d'affection les contenta, & trois de leurs Capitaines, m'en remercierent publiquement, par des harangues qu'on ne croiroit pas pouuoir partir de l'eſprit de ceux qu'on appelle ſauuages.

[89] Le 14. vn ieune Capitaine, qu'ils auoient fait le chef d'vne leuée de dix-huit cents hommes, qui deuoient au pluſtoſt partir pour aller en guerre contre la Nation du chat, me preſſe de le baptiſer. Il y auoit quelques iours que ie luy donnois quelque inſtruction. Et comme ie voulois luy faire eſtimer cette grace, en la differant à quelque autre voyage: Hé quoy mon frere, me dit-il, ſi i'ay la Foy dés

ago; and another little book of devotion that had been used by the late Father Charles Garnier, whom these very people killed four years ago. These two Fathers were at their Missions when that blessed death overtook them, as a reward for the labors of many years, which they had spent in holy service in all these regions. As for myself, who had been a witness to the sanctity of their lives and the glory of their deaths, I shall all my life attach greater value to these two little books, their beloved relics, than if I had found some mine of gold or silver.

"The 13th. In regard to the conflagration that had occurred, in order to follow the custom [88] of friends on such occasions, I convoked the council, and gave the people two presents to console them. Accordingly, in the name of Achiendassé (that is the name of the superior general of all the Missions of our Society in these regions), I began by planting for them the first stake for a new cabin; this corresponds to our french custom of laying the foundation-stone of a new building. The purpose of my second present was to throw down the first piece of bark that was to cover the cabin. This mark of affection gratified them; and three of their Captains thanked me for it publicly in speeches, that one would not believe could emanate from the intellect of those whom we call savages.

[89] "The 14th. A young Captain, chief of a levy of eighteen hundred men who were to set out as soon as possible to prosecute the war against the cat Nation, begged me urgently for baptism. For several days I had been giving him instruction, and, as I wished to make him prize this mark of grace by deferring it until some future journey, he said to

auiourd'huy, ne puis-ie pas eſtre Chreſtien? as tu du pouuoir ſur la mort, pour luy deffendre de m'attaquer auant tes ordres? Les fleches de nos ennemis ſeront-elles emouſſées pour moy? Veux-tu qu'à chaque pas que ie feray dans le combat, ie craigne plus l'enfer que la mort? Si tu ne me baptiſe, ie ſeray ſans courage, & ie n'oſeray [90] aller aux coups. Baptiſe moy, car ie veux t'obeir, & ie te donne ma parole, que ie veux viure & mourir Chreſtien.

Le 15. De grand matin, ie mene mon Catechumene à l'eſcart, & voyant ſon cœur faintement diſpoſé au bapteſme, ie luy donne le nom de mon cher Compagnon de voyage, Iean Baptiſte. Il m'embraſſe, & me reſpand ſon cœur auec amour, & me proteſte que Ieſus ſera toute ſon eſperance, & ſon tout.

Cependant on me cherche partout, pour me faire faire mon feſtin d'Adieu, tous les conſiderables, hommes & femmes, eſtans inuitez en noſtre cabane, en mon nom, ſelon la couſtume du pais, afin d'honnorer mon depart.

Nous partons en bonne compagnie, [91] apres les crys publics des Capitaines, c'eſt à qui ſe chargera de noſtre petit meuble.

A vne demie lieuë de là, nous trouuons vne troupe d'anciens, tous gents de conſeil, qui m'attendoient pour me dire Adieu dans l'eſperance de mon retour qu'ils teſmoignent ſouhaiter auec empreſſement.

Le 16. Nous arriuons à l'entrée d'vn petit lac, dans vn grand baſſin à demy ſeché, nous gouſtons de l'eau d'vne ſource qu'ils n'oſent boire, diſants qu'il y a dedans vn demon qui la rend puante; en ayant gouſté, ie trouuay que c'eſtoit vne fontaine d'eau

me: ' How now, my brother? If from this day forth I possess the Faith, cannot I be a Christian? Hast thou power over death to forbid its attacking me without orders from thee? Will our enemies' arrows become blunted for my sake? Dost thou wish me, at each step that I take in battle, to fear hell more than death? Unless thou baptize me, I shall be without courage, and shall not dare [90] to face the conflict. Baptize me, for I am determined to obey thee; and I give thee my word that I will live and die a Christian.'

" The 15th. Early in the morning, I lead my Catechumen aside, and, seeing his heart piously inclined toward baptism, give him the name of my dear traveling Companion, Jean Baptiste. He embraces me, pours out his heart to me in love, and solemnly declares that Jesus shall be his only hope and his all.

" Meanwhile, the others seek for me everywhere, that I may give the Farewell feast; all the people of importance, both men and women, are invited into our cabin, in my name, according to the custom of the country, to honor my departure.

" We take our leave well attended, [91] after the public proclamations of the Captains as to who shall carry our little baggage.

" Half a league from there, we meet a number of elders, all members of the council, who are waiting for me in order to bid me Farewell, in the hope that I shall return; and they evince an ardent desire to see this hope fulfilled.

" The 16th. We arrive at the entrance to a little lake in a great basin that is half dried up, and taste the water from a spring of which these people dare

ſalée: & en effet nous en fiſmes du ſel, auſſi naturel que celuy de la mer; dont nous portõs vne mõſtre à Quebec. Ce lac eſt tres poiſſonneux en truites [92] ſaulmõnées, & autres poiſſons.

Le 17. Nous entrons dans leur riuiere, & à vn quart de lieuë, nous rencontrons à gauche, celle de Sonnontouan, qui groſſit celle-cy, elle meine diſent-ils, à Onioen, & à Sonnontouan en deux couchées. A trois lieuës de là de tres-beau chemin, nous quittons à la main droite la Riuiere d'Oneiout, laquelle nous paroiſt bien profonde. Enfin vne bonne lieuë plus bas, nous rencontrons vne bature qui donne le nom à vn vilage de peſcheurs. I'y trouue de nos Chreſtiens, & Chreſtiennes Huronnes, que ie n'auois pas encore veu. Ie les confeſſe auec bien de la ſatisfaction de part & d'autre.

Le 18, tandis que mes matelots mettent leurs canots en eſtat, vne de ces bonnes Chreſtiennes, me [93] fit baptizer ſon enfant de deux ans; afin, diſoit-elle, qu'il aille au ciel, auec ſa petite ſœur autresfois baptiſée, que ces gents cy m'ont maſſacré. I'ẽ baptizay vn autre petit innocent qui haletoit à la mort.

Le 19. Nous aduançons chemin, ſur la meſme Riuiere, qui eſt d'vne belle largeur, & profonde partout; a la reſerue de quelques batures, où il faut ſe mettre en l'[e]au, & traiſner le canot, crainte que les roches ne le briſent.

Le 20. Nous arriuons au grand lac, Ontario, appellé le lac des Iroquois,

Le 21. Ce lac eſt en furie, à cauſe de la rages des vents, apres vn orage de pluie.

Le 22. Coſtoyans doucement les riues de ce grand lac, mes matelots tuent d'vn coup de fuſil vn grand

not drink, as they say there is an evil spirit in it that renders it foul. Upon tasting of it, I find it to be a spring of salt water; and indeed we made some salt from it, as natural as that which comes from the sea, and are carrying a sample of it to Quebec. This lake is very rich in salmon-trout [92] and other fish.

"The 17th. We enter their river and, a quarter of a league from there, on the left, we come to that of Sonnontouan which swells the current of the former and leads, they say, to Onioen and to Sonnontouan in two days' journey. Proceeding three leagues from that point, by a very easy route, we leave on the right hand the River Oneiout, which appears very deep to us. Finally, a good league farther down, we come to a shoal which gives its name to a fishing village. There I find some of our Huron Christians of both sexes, whom I have not yet seen; I hear their confessions, with much satisfaction on both sides.

"The 18th. While my boatmen were repairing their canoes, one of those good Christian women [93] had me baptize her child, two years of age, in order that, as she said, he might go to heaven to join his little sister, who had been baptized on a previous occasion, and had been slain by these people. I baptized another little innocent who was gasping in death.

"The 19th. We push forward down the same River, which is of a fine width and deep throughout, with the exception of some shoals where we must step into the water and drag the canoe after us, lest the rocks break it.

"The 20th. We arrive at the great lake Ontario, called the lake of the Iroquois.

[94] Cerf. Nous nous contentons de leur voir faire leurs grillades mon compagnon & moy, eſtant Samedy, iour d'abſtinence pour nous.

Le 23. Nous arriuons au lieu qu'on nous deſtine pour noſtre maiſon, & pour vne habitation Françoiſe. Ce ſont des prairies rauiſſantes, bonne peſche, vn abord de toutes Nations. Là i'y trouuay de nouueaux Chreſtiens, qui ſe confeſſerent, & qui me donnerent de la deuotion dans leurs ſentimens de Pieté.

Le 24. & le 25. le vent nous ayant arreſté, le 26. nos matelots, s'eſtant embarquez deuant que la tempeſte fuſt appaiſée, vn de nos canots s'entrouurit, & nous penſames étre abymez; mais enfin nous nous iettames dans vne iſle, & là nous nous ſechaſmes tout à loiſir.

[95] Le 27. ſur le ſoir, vn petit calme nous donne temps pour regagner la terre ferme.

Le 28 & le 29. La chaſſe arreſte mes matelots, qui ſont en la meilleure humeur du monde: car la chair eſt le Paradis d'vn homme de chair.

Le 30. & le dernier du mois d'Aouſt, la pluye & le vent incommodent beaucoup de pauures voyageurs, qui ayans trauaillé le iour, ſont mal menez toute la nuit.

Le premier iour de Septembre, iamais ie ne vy tant de beſtes-fauues mais nous n'auions pas enuie de chaſſer, mon cõpagnõ en tuë trois quaſi malgré luy, quel dommage, car nous laiſſaſmes là toute la venaiſon, à la reſerue des peaux, & de quelques morceaux plus delicats.

Le deuxieſme du mois, faiſans [96] chemin ſur de grandes prairies, nous voyons en diuers endroits de grands troupeaux de bœufs & de vaches ſauuages,

"The 21st. This lake is in violent commotion, owing to the furious winds that followed a rain-storm.

"The 22nd. Coasting quietly along the shores of this great lake, my boatmen shoot at and kill a large [94] Stag. My companion and I content ourselves with looking at them while they broil their steaks, it being Saturday, a day of abstinence for us.

"The 23rd. We arrive at the spot which is to become our dwelling-place and the site of a French settlement. There are beautiful prairies here and good fishing; it is a resort for all Nations.[6] I find some new Christians who confess and inspire me with devotion by their sentiments of Piety.

"On the 24th and 25th we were detained by the wind. On the 26th, our boatmen having embarked before the storm had subsided, one of our canoes sprang a leak, and we narrowly escaped drowning; but at last we took refuge on an island, where we dried ourselves at our leisure.

[95] "The 27th. Toward evening, a slight calm gives us time to regain the mainland.

"The 28th and 29th. Hunting detains my boatmen, who are in the best humor in the world; for flesh is the Paradise of a man of flesh.

"On the 30th and on the last day of the month of August, the rain and wind greatly annoy poor travelers who, after toiling during the day, are badly used all night.

"September the first. I never saw so many deer; but we had no desire to hunt them, though my companion killed three almost in spite of himself. What a pity! for we left all the venison there, except some of the more delicate portions, and the skins.

leurs cornes ſont en quelque façon approchantes des rameures d'vn cerf.

Le 3. & le 4. Noſtre chaſſe ne nous quitte point, il ſemble que le gibier & la venaiſon nous ſuit partout. Des bãdes de vingt vaches ſe iettent à l'eau, quaſi pour nous venir au rencontre, on en tuë à coups de hache en ſe ioüant.

Le 5. Nous faiſons en vn iour le chemin, qui nous auoit arreſtez deux grandes iournées montant par des rapides & par des briſans.

Le 6. Noſtre ſault S. Louis fait peur à mes gents. Ils me mettent à terre quatre lieuës au deſſus de l'habitation de Montreal, & Dieu me donne aſſez de forces pour arriuer [97] auant midy, & celebrer la Sainte Meſſe, dont i'auois eſté priué durant tout mon voyage.

Le 7. Ie paſſe outre, & deſcend pour les trois Riuieres, où mes matelots deſirent aller.

Nous n'arriuaſmes à Quebec, que l'onzieſme iour du mois de Septembre de cette année 1654.

"On the second of the month, while [96] proceeding across vast prairies, we see in different places large herds of wild cattle; their horns resemble in many respects the antlers of a stag.

"The 3rd and 4th. Our success in the chase does not abate, game and venison appearing to follow us everywhere. Herds of twenty cows leap into the water, almost as if to come and meet us, and our men, for sheer sport, kill some of them with their hatchets.

"The 5th. We cover in one day the same distance that we scarcely accomplished in two long days' journey on our way up, through rapids and breakers.

"The 6th. Our sault St. Louis frightens my men. They put me ashore four leagues above the settlement of Montreal, and God gives me strength enough to reach that place [97] before noon and to celebrate Holy Mass, of which I have been deprived during my entire journey.

"The 7th. I pass on, and go down toward three Rivers, whither my boatmen wish to go.

"We arrived at Quebec only on the eleventh day of the month of September of this year, 1654."

CHAPITRE VIII.

DESSEIN PRIS D'ALLER AU PRINTEMPS DE L'ANNÉE PROCHAINE COMMENCER VNE HABITATION DANS LE GRAND LAC DES IROQUOIS, & D'Y FAIRE VNE MISSION POUR TOUS CES PEUPLES.

IL n'appartient qu'à Dieu de tirer la lumiere du milieu des tenebres, & de faire naiſtre de l'aigreur de la guerre & de la trahiſon, la douceur de la Paix & de [98] l'amour: en vn mot de faire toutes choſes, du neant; de produire au milieu du deſeſpoir vne douce eſperance.

Nous auons ſouhaité de tout temps le Salut de nos ennemis, lors meſme que leur cruauté s'oppoſoit au ſalut de toutes ces contrées. C'eſt leur fureur qui a deſolé les pais des Nations Algonquines, & Hurones, en meſme temps qu'ils auoient commencé de faire vn Peuple tout Chreſtien: Ils ont bruſlé cruellement & les paſteurs, & le troupeau: Mais enfin le ſang des martyrs s'eſt fait entendre dans le ciel: & nous nous voyons appellez pour annoncer la Foy, par ces cruels Barbares, qui ſembloient n'eſtre au monde que pour s'y oppoſer. En vn mot, les Iroquois nous preſſent de les aller inſtruire; [99] & ils demandent auec inſtance, qu'on aille baſtir ſur leur Lac vne habitation de François, qui leur ſerue d'azile, & qui ſoit vn lien de paix entre eux & nous.

Apres auoir veu leurs pourſuittes, leurs Ambaſſades & leurs preſens pour cet effet: & les plus ſages des

CHAPTER VIII.

PLAN ADOPTED TO BEGIN A SETTLEMENT IN THE SPRING OF NEXT YEAR ON THE GREAT LAKE OF THE IROQUOIS, AND TO ESTABLISH A MISSION THERE FOR ALL THOSE PEOPLES.

IT belongs only to God to make light shine out of the midst of darkness, and to cause the bitterness of war and treason to give birth to the sweetness of Peace and [98] love,—in a word, to make all things out of nothing, and to create a sweet hope in the midst of despair.

We have always wished for the Conversion of our enemies, even when their cruelty was directly opposed to the salvation of all these countries. Their fury laid waste the lands of the Algonquin and Huron Nations at the very time when they were beginning to form a thoroughly Christian People; they cruelly burned both pastors and flock. But at length the blood of the martyrs has made itself heard in heaven; and we see ourselves called to proclaim the Faith by those cruel Barbarians whose sole purpose in the world seemed to be to oppose it. In short, the Iroquois are pressing us to go and instruct them; [99] and they urgently request us to build on their Lake a French settlement that shall serve them as an asylum, and be a bond of peace between them and us.

After witnessing their proceedings, the Embassies and the presents to promote this end,—the wisest

François ayans iugé d'ailleurs, que c'eſtoit l'vnique moien de former vne Paix veritable auec ces Nations Infideles: Monſieur noſtre Gouuerneur s'eſt heureuſement veu obligé, de leur accorder leurs deſirs, & les noſtres.

Cette parole leur en ayant eſté donnée pour le Printemps prochain, leur cœur n'a pû ſe comprendre de ioye, leur viſage nous a parlé plus que leur langue, & Dieu nous a fait eſperer qu'il tireroit [100] ſa gloire, & noſtre bien, du coſté de nos ennemys, *ſalutem ex inimicis noſtris.*

N'y euſt-il que les Enfans à baptiſer, qui meurent tous les iours ſans bapteſme, c'eſt vn gain aſſeuré pour le ciel, qui vaut plus que dix mille vies, n'y euſt-il que le ſecours qu'attend de nous vne Egliſe Captiue, y ayant plus de mille Chreſtiens, hommes & femmes Huronnes, qui n'y ont pas perdu leur foy, apres auoir perdu leur pais, & leur liberté, leurs parens, & leur vie; nous ſerions obligez, eſtans leur Anges tutelaires, de paſſer à trauers les flammes, pour leur tendre les mains, & pour les conduire au ciel. Mais puiſque Dieu nous donne occaſion d'eſperer quelque choſe de plus auantageux pour ſa gloire, que tout cela; [101] & que meſme les Infideles nous coniurent de les vouloir rendre Chreſtiens; il n'eſt pas en noſtre pouuoir de leur refuſer cette grace, à moins que d'eſtre infideles nous-meſmes à la grace de Dieu.

Monſieur noſtre Gouuerneur voyant cette porte ouuerte au cours de l'Euangile, & ce moien ſi important, & l'vnique qui nous paroiſſe pour conſeruer la Paix; a deſia donné Commiſſion à vne perſonne de merite, pour commander cette nouuelle habitation.

of the French, moreover, being of opinion that this was the only means of concluding a genuine Peace with those Infidel Nations,— Monsieur our Governor fortunately felt himself bound to grant them what both they and we desired.

When this promise had been made to them for the coming Spring, their hearts could not contain themselves for joy; their faces spoke to us more eloquently than their tongues; and God made us hope that he would derive [100] glory for himself and advantage for us from our enemies,—*salutem ex inimicis nostris.*

Were it only for baptizing the Children, who are dying every day without baptism, that were an assured gain for heaven, worth more than a thousand lives. Were it only for the succor that is expected of us on the part of a Captive Church, embracing more than a thousand Christians,— Huron men and women who, in their captivity, have not lost their faith, after losing country, liberty, kinsfolk, and livelihood,— we would be bound, as their guardian Angels, to go through fire and flame, that we might extend to them a helping hand and lead them to heaven. But since God gives us reason to hope for something even more conducive to his glory than all that, [101] and since the Infidels themselves implore us to consent to make them Christians, we cannot refuse them this grace without becoming ourselves unfaithful to the grace of God.

Monsieur our Governor — seeing this door opened for the expansion of the Gospel, and recognizing the importance of this the only means apparent to us for preserving the Peace — has already Commissioned a person of merit to take command of this new settlement. Our French on all sides vie with one another

Nos François, à l'enuy l'vn de l'autre, ſe preſentent de tous coſtez, pour ſe ioindre de la partie, & le zele dans lequel on s'y porte, nous fait aſſez connoiſtre, que Dieu y opere plus que nous.

Les Iroquois viendront eux-meſmes [102] nous querir dans leurs grands canots, apres que les neges, & les glaces ſeront fonduës. Ils nous doiuent amener de leurs filles en oſtage, que les Meres Vrſulines recueilliront auec amour, en leur maiſon de charité, pour en faire autant de Chreſtiennes. Le Pere Simon le Moine eſt pour retourner dez cet automne, afin d'yuerner auec eux, & aduancer toûjours d'autant les affaires de Dieu, & la conuerſion de ces peuples.

Le lieu qu'il nous ont deſtiné pour cette habitation nouuelle, eſt ſur le grand lac des Iroquois, qui ſe reſpandent du coſté du midy. Le coſté du Septentrion, tirant vers l'occident, eſt l'ancien païs des Hurons, & le plus court chemin, pour entretenir le commerce & de la foy, & du negoce [103] auec quantité de Nations tres peuplées, qui nous ſont alliees de tout temps, & qui ont quantité d'alliances, auec d'autres Nations plus eſloignées; dont quelques-vnes ont deſia des commencemens de la Foy, & toutes ſont pour la receuoir quelque iour, puis qu'il faut que Ieſus-Chriſt ſoit enfin adoré par toutes les nations du monde.

Le peu d'ouuriers que nous ſommes, pour vn pais ſi eſtendu, fait que nous leuons les mains au ciel, pour demander ſecours: Quiconque aime ſa vie, de l'amour qu'il la faut aimer, & la veut perdre ſaintement, trouuera dans ces Miſſions abandonnées les deſirs de ſon cœur.

in volunteering to join the expedition, and the zeal manifested by them makes us sufficiently recognize that God is acting in this matter more than we.

The Iroquois themselves will come [102] to convey us in their large canoes, after the snow and ice are melted; and they are to bring us some of their girls as hostages, whom the Ursuline Mothers will kindly receive in their house of charity, in order to make so many Christians of them. Father Simon le Moine is to return this autumn to winter with them, and to advance by so much the affairs of God and the conversion of these peoples.

The site which they have assigned to us for this new settlement is on the great lake of the Iroquois, who stretch away in a southerly direction. The region toward the Northwest is the former country of the Hurons, and offers the shortest route both for spreading the faith and for carrying on trade [103] with many very populous Nations, who have always been allied to us, and have themselves many alliances with other more distant Nations. Some of these already have the first elements of the Faith, and all are destined to receive it some day, since Jesus Christ must at last be worshiped by all the nations of the world.

We are, however, but few laborers, for so extensive a country; and we lift up our hands to heaven in request for aid. Whoever loves his life as he ought to love it, and wishes to lose it in a holy cause, will find his heart's desires fulfilled in these abandoned Missions.

[104] CHAPITRE IX.

ESTAT DE LA COLONIE HURONNE DANS L'ISLE D'ORLEANS.

QVAND nous quittaſmes les Hurons, l'année 1650. le païs eſtant deſolé par la cruauté des Iroquois: noſtre veuë fut qu'amenant auec nous les familles Chreſtiennes, qui pourroient nous accompagner, nous ſauuerions du moins quelques reſtes d'vn peuple que Dieu auoit appelé à la Foy, qui ſeruiroit vn iour de ſemẽce, pour repeupler le Chriſtianiſme en toutes ces contrées, Ceux qui ſe diſſiperent ailleurs, ont trouué la mort qu'ils fuyoient, la plus grande part n'ayans pû s'eſcarter ſi loin de la fureur des Iroquois, [105] qu'ils n'ayent eſté comme autant de victimes, les vns brulés cruellement, les autres tuez ſur la place, ou emmenez captifs, & meſme il eſt arriué que pluſieurs ſe ſont maſſacrez les vns les autres, apres s'eſtre ſauuez de l'ennemy; n'y ayant plus entre-eux aucune forme de Republique, ny meſme aucune ſocieté de vie; chacun ſe pouruoyant comme il pouuoit, & les plus forts opprimans les plus foibles, pour voler le peu qu'ils auoient.

Ceux qui nous ont ſuiuy, ont trouué auec nous le ſalut de l'ame & du corps. Pour les fixer en vn lieu arreſté (les Hurons n'eſtans pas vne Nàtion errante) on leur aſſigna vn departement ſeparé des François, dans l'Iſle d'Orleans, à la veuë de Quebec, enuiron

[104] CHAPTER IX.

CONDITION OF THE HURON COLONY ON THE ISLAND OF ORLEANS.

WHEN we left the Hurons, in the year 1650, after the country had been laid waste by the cruelty of the Iroquois, our design was to take away with us the Christian families that could accompany us, and thus to save at least some remnants of a people whom God had called to the Faith, and who should one day serve as seed for restoring Christianity in all these regions. Those who dispersed in other directions found the death from which they were fleeing, the greater part failing to escape from the fury of the Iroquois so far [105] as not to fall victims to them, each and all,— some being cruelly burnt and others killed on the spot or carried away captive; and it even happened that a number of them, after escaping from the enemy, met death at one another's hands, since there was no longer any form of Government among them or even any association in living,— each looking out for himself as best he could, and the stronger oppressing the weaker for the sake of stealing the little that they possessed.

Those who followed us have found with us salvation of soul and of body. In order to give them a fixed abode (the Hurons not being a nomadic Nation) they were assigned a section of the Island of Orleans, separated from the French, and in sight of Quebec,

deux [106] lieuës au deſſous. Il fallut les nourrir, hommes, & enfans, les deux premieres années, il fallut leur baſtir vne Egliſe, & vn reduit pour les tenir en aſſeurance, contre les incurſions des Iroquois, dont la crainte les ſuiuoit par tout: il a fallu leur fournir des chaudieres, & des haches, & méme dequoi ſe couurir à la plus grande part des familles. Nous auons eſté obligez de continuer cette depenſe, pour quantité de pauures, de malades, & de perſonnes inualides: en vn mot, nous leur ſeruons de Peres, de Meres & de tout.

Les frais vont à l'excez pour le nombre de cinq à ſix cens perſonnes, mais la Charité des ſaintes ames qui ont voulu contribuer à ce grand entretien, eſt encore plus exceſſiue. Leur modeſtie retient [107] ma plume, & ne me permet pas de les nommer; ils ſe contentent que leur nom ſoit eſcrit dans le liure de vie, & ſans doute qu'il ſera immortel.

La deuotion, & la foy regnent dans ce petit reduit, outre les prieres qu'vn chacun fait en particulier, ſoir & matin dans ſa cabane, ils aſſiſtent aux Prieres publiques qui ſe font en l'Egliſe, à peine diſtingue-t'on les iours ouurables, des Dimanches & des Feſtes, ſinon par la frequence des Communions, que l'on fait en ceux-cy, & par le Chapelet, que l'on vient reciter ſur iour, qu'ils diſent hautement à deux chœurs, en la place des Veſpres.

L'ordre de venir aux Prieres, eſt diſtingué par trois diuers ſons de Cloche. Le premier appelle ceux [108] de la Congregation, l'élite des Chreſtiens. Le ſecond coup eſt pour les autres. Le troiſieſme, pour les enfans, au deſſous de quatorze à quinze ans; qui ſe diuiſent en deux bandes, les garçons d'vn

about two [106] leagues below it. We had to feed them, both adults and children, for the first two years, and build them a Church, and a fort to protect them against the invasions of the Iroquois, the fear of whom followed them everywhere. It was necessary to furnish them with kettles and hatchets, and even to provide clothing for the greater number of the families; and we have been obliged to continue this expenditure for a great many poor, sick, and disabled persons. In short, we are their Fathers, their Mothers, and their all.

The expenses incurred to support five or six hundred persons are excessive;[7] but the Charity of the pious souls who have been willing to contribute toward this great outlay is still greater. Their modesty restrains [107] my pen, and does not permit me to name them. They are content that their names be written in the book of life, and without doubt they will be immortal.

Devotion and faith reign in that little redout. Besides the prayers that each one offers in private, morning and evening in his cabin, they attend the public Prayers held in the Church. Scarcely can workdays be distinguished from Sundays and Feast-days; the only difference observable is that, on the latter days, there is increased attendance upon Communion, and that the people come to recite the Rosary toward the break of day, telling their beads aloud in two choruses, in place of Vespers.

The order for coming to Prayers is signaled by three different strokes of the Bell. The first calls the members [108] of the Congregation, the élite of the Christians; the second is for the others; and the third, for the children under fourteen or fifteen years

coſté, & les filles d'vn autre. Leur modeſtie, & leur deuotion feroit rougir beaucoup de François.

Sortant de la Chapelle, les enfans entrent en noſtre cour, diuiſez derechef en deux bandes, on leur fait vn petit Catechiſme. Ceux qui reſpondent bien, gagnent quelque choſe pour leur deſieuner. Si quelque enfant auoit commis quelque immodeſtie durant les Prieres, tant luy, que ſes compagnons, ſont priuez ce iour là, des faueurs ordinaires. Le meſme arriue aux filles, quand quelqu'vne d'elles manque à ſon [109] deuoir dans la Chapelle. Cela les retient puiſſamment, leurs compagnons ou leurs compagnes leur en faiſans reproche, qui leur tient lieu d'vne tres-grande punition.

La beauté de leur voix eſt rare par excellence, particulierement des filles. On leur a compoſé des Cantiques Hurons, ſur l'air des Hymnes de l'Egliſe, elles les chantent à rauir. C'eſt vne ſainte conſolation, qui n'a rien de la barbare, que d'entendre les champs & les bois reſonner ſi melodieuſement des loüanges de Dieu, au milieu d'vn pays, qu'il n'y a pas long-temps qu'on appelloit barbare.

Autresfois c'eſtoit vne ſuperſtition, qui nous a bien donné de la peine à combattre, de chanter [110] aupres des malades, inuoquant les demons de la maladie, pour appaiſer leur mal. Maintenant cette couſtume s'eſt tournée en vraye deuotion. On fait venir les filles muſiciennes, dans la cabane des malades, pour chanter les loüanges de Dieu.

Vne d'entre elles eſtant aux abois de la mort, pouſſoit ſi doucement ces hymnes, d'vn viſage ſi plein de ioye, que celuy de nos Peres qui luy vit rendre l'ame, quaſi en meſme tẽps qu'elle acheuoit les ſacrez

of age,—who are divided into two bands, the boys on one side and the girls on the other. Their modesty and devotion would put many a Frenchman to shame.

Upon leaving the Chapel, the children, divided again into two bands, enter our courtyard and are put through a short Catechism, those who answer well winning something for their breakfast. If any child has been guilty of improper conduct during the Prayers, both he and his companions are denied the ordinary favors for that day. The same rule is observed with the girls when any one of them fails to show [109] due respect in the Chapel. This acts as a powerful restraint on them, their companions reproaching them with their conduct—a rebuke which, to them, is equal to a severe punishment.

Their voices are exceptionally beautiful, especially those of the girls,—for whom there have been composed, and adapted to the airs of the Church Hymns, some Huron Melodies, which they sing in a charming manner. It is a holy consolation, savoring no whit of barbarism, to hear the fields and woods resound so melodiously with God's praises, in the midst of a country that no long time ago was called barbarous.

In former times there was a form of superstition which gave us much trouble to combat,—singing [110] in the presence of the sick in order to assuage their sufferings, with invocations to the demons of the illness. Now, that custom has been turned into true devotion, the girl singers being called to the cabins of the sick, in order to sing the praises of God.

One of this band, when at death's door, chanted these hymns so sweetly and with a countenance so full of joy, that our Father—who saw her yield up her soul almost immediately upon uttering the sacred

nõs de Ieſus, & de Marie, ne doute point qu'ils ne fuſſent en ſon cœur, & qu'ils ne le rempliſſent maintenant des douceurs de l'Eternité. C'eſtoit vne maladie, & longue & douloureuſe, qu'elle ſouffroit d'vn courage digne d'vn vray Chreſtien, ſans ſe plaindre, ſans [111] demander la gueriſon; mais diſant cent & cent fois le iour: Ieſus voit bien ce qui m'eſt bon, Ieſus m'aime, & il ſçait bien que ie le veux aimer. Il voit que ie ſouffre beaucoup, ie veux ſouffrir, puis qu'il le veut. Ieſus ſeul eſt le grand maiſtre de nos vies, il doit luy ſeul eſtre obeï.

Leurs ſonges eſtoient autresfois le Dieu de leur cœur, maintenant Dieu eſt dans leurs ſonges: car la plus part n'en ont point d'autres, ſinon de Dieu & du Paradis, & de l'Enfer, & des Anges, qui les inuitent en ſonge, à venir à eux dans le ciel.

Vn ieune homme malade à l'extremité, vit approcher aupres de ſoy (il ne ſçait ſi c'eſt en ſonge, ou non:) vn enfant d'vne rare beauté, qui le regardant d'vn [112] œil d'amour, & luy inſpirant dans le cœur des ſentimens de deuotiõ, plus doux qu'il n'auoit iamais reſſenty, forma ſur luy le ſigne de la Croix, & luy rendit à l'heure meſme vne ſanté parfaite. Il iugea lors, & il le croit encore, que ce ſoit ſon Ange gardien. Nous n'en ſcauons pas dauantage: mais nous ſçauons bien que les Anges ne trouuent point de difference, entre les Ames des Sauuages, & les noſtres.

La mort d'vne pechereſſe conuertie dans la maladie me paroiſt encore plus aimable que ne fut cette gueriſon. Cette femme eſtant tombée malade, fut incontinent aduertie par vne ſienne ſœur, excellente Chreſtienne, de ſe preparer à la mort, par vne bonne

names of Jesus and Mary—doubts not that these names were in her heart, and that they now fill it with the delights of Eternity. Hers was a long and painful illness, which she bore with a courage worthy of a true Christian, without uttering a complaint, without [111] asking to be cured, but saying a hundred times a day: "Jesus sees plainly what is good for me. Jesus loves me, and he knows well that I wish to love him. He sees that I suffer greatly; and I wish to suffer, since it is his will. Jesus alone is the great master of our lives, and he alone is to be obeyed."

Formerly their dreams were the God of their hearts, but now God is in their dreams; for the greater number dream only of God, Paradise, or Hell, and of the Angels, who in their sleep invite them to come to them in heaven.

A young man, mortally ill, saw approaching him (he is not certain whether or not it were in a dream) a child of rare beauty, who looked at him with [112] eyes of love; who, inspiring his heart with sentiments of devotion sweeter than he had ever felt before, made the sign of the Cross over him, and at the same instant restored him to perfect health. He thought then, and still thinks, that it was his guardian Angel. We know nothing more about it; but we do know that the Angels make no distinction between the Souls of the Savages and our own.

The death of a sinful woman, who was converted during her illness, seems to me still more pleasing than the above cure. This woman, upon falling ill, was straightway warned by a sister of hers, an excellent Christian, to prepare for death by a good confession, and to say, at the height [113] of her

confeſſion, & dire au plus fort [113] de ſon mal, Ieſus ayez pitié de moy ie ſouffre, puiſque vous le voulez: mon peché l'a bien merité. La malade obeït, Dieu luy ayant touché le cœur, en ce meſme moment elle enuoye querir vn de nos Peres, luy deſcouure tous ſes pechez auec douleur, & repete ſans laſſitude cent & cent fois, auec plaiſir, la petite priere que l'on luy auoit enſeignée. Chaque fois qu'elle voit le Pere, mes pechez, luy dit-elle, ſont touſiours deuant moy, ie ne puis aſſez les pleurer Dieu me les a t'il pardonnés? enfin la huitaine acheuée; Mon cœur, dit-elle au Pere, eſt maintenant en Paix, i'eſpere en la bonté de Ieſus, qu'il me fera miſericorde; il m'a pardonné mes pechez & ie verray bien-toſt, ma petite Vrſule dans le ciel. Dez le [114] iour meſme, elle rendit ſon ame à Dieu, auec des ioyes qui ne ſont pas conceuables, ſinon à vn cœur vrayement remply des eſperances du Paradis.

Cette petite Vrſule eſtoit vne ſienne fille d'enuiron neuf ans, qui eſtoit morte fort peu auparauant, prononçant iuſqu'au dernier ſouſpir, Ieſus ayez pitié de moy.

sufferings: "Jesus, have pity on me; I am suffering because it is your will; my sin has well deserved it." The sick woman obeyed; and, God having touched her heart, she immediately sent for one of our Fathers, confessed all her sins to him with sorrow, and never wearied of repeating with the greatest delight, again and again the little prayer that had been taught her. Whenever she saw the Father, she said to him: "My sins are always before me, and I cannot sufficiently deplore them. Has God forgiven me?" At length, after a week had passed, she said to the Father: "My heart is now at Peace, and I hope that Jesus, in his goodness, will show me mercy. He has forgiven me my sins, and I shall soon see my little Ursule in heaven." And indeed, at the [114] dawn of day, she gave up her soul to God, with a joy conceivable only by those whose hearts are truly filled with the hope of Paradise.

The little Ursule mentioned above was a daughter of hers, about nine years old; she had died a very short time before, uttering, even with her dying breath, the words, "Jesus, have pity on me."

CHAPITRE X.

DE LA PREMIERE CONGREGATION DE NOSTRE DAME PARMY LES SAUUAGES.

CE qui a le plus aidé à metre l'eſprit de ferueur dans cette Colonie Huronne, c'eſt la Deuotion qu'ils ont pris cette derniere année, pour honorer la Vierge. [115] Nos Peres, qui en ont le ſoin, pour les y animer dauantage, ont fait vne Congregation, où ils n'admettent que ceux, & celles, qui ſont d'vne vie exemplaire, & qui par leur vertu ſe rendent dignes de cette grace.

Du commencement cette Congregation n'eſtoit que de dix, & douze perſonnes; qui rallumerent leur ferueur, ſe voyans choiſys par preferance aux autres, & obligez de remplir la dignité de ce beau nom, SERVITEVR DE LA VIERGE.

La plus part s'en voyans exclus, taſchent de s'en rendre dignes: ils demandent humblement à nos Peres, ce qu'on trouue à redire en eux, qu'ils ſont preſts de s'en corriger, qu'ils veulent eſtre enfans de Marie, ou mourir en la peine. [116] On leur dit à chacun leurs defauts, à l'vn, qu'il eſt negligent aux prieres publiques; à l'autre qu'il n'a pas aſſez de ſoin de mettre en ſa famille, l'eſprit de Dieu; à vne femme, qu'elle eſt trop prompte à la colere: a vn autre, qu'elle eſt mediſante, & que par ſes rapports elle met ſouuent la diuiſion dans les familles. Le bon eſt, que la pluspart, en peu de temps, changent

CHAPTER X.

OF THE FIRST CONGREGATION OF OUR LADY AMONG THE SAVAGES.

WHAT has most promoted the spirit of fervor in this Huron Colony, is the Devotion conceived during the past year, to honor the Virgin. [115] Those of our Fathers who have charge of the colony have, in order to inspire its members with greater zeal, formed a Congregation, to which they admit only those men and women who lead exemplary lives, and who, by their virtue, render themselves worthy of this grace.

At first, the Congregation consisted of only ten or twelve persons, whose fervor was redoubled at seeing themselves chosen in preference to the others, and obliged to support the dignity of the exalted title, SERVANT OF THE VIRGIN.

The majority, seeing themselves excluded from membership, try to make themselves worthy of it,—humbly asking our Fathers what they find to censure in their conduct; and declaring their readiness to correct it, and their wish to become children of Mary, or perish in the attempt. [116] They are told their faults, each his own,—one, that he is negligent in attending public prayers; another, that he does not take sufficient pains to establish the spirit of God in his family. One woman is told that she has too quick a temper; another, that she is a scandal-monger,

tellement de vie, que nos Peres ſont obligez de mois en mois, d'en receuoir vn grand nombre, qui le meritent. Ils y entrent auec des ioyes inconceuables, dans l'eſperance qu'ils conçoiuent, qu'eſtre digne enfant de la Vierge, c'eſt eſtre comme aſſeuré de ſon ſalut.

Les Dimanches & les feſtes, ils s'aſſemblent des le point du iour. [117] Au lieu de l'office de la ſainte Vierge, qu'ils ne peuuent pas reciter, ils diſẽt leur chapelet à deux chœurs, les hommes d'vn coſté, & les femmes de l'autre, qui ſont en plus grand nombre, & ie puis dire en verité que parmy les ſauuages, auſſi bien qu'au reſte du monde, c'eſt le ſexe deuot. Leur aſſemblee eſt d'enuiron vne heure; car à la fin de chaque dixaine du chapellet, ils font vne pauſe en ſilence, où le Pere leur dit vn mot d'exhortation: & ſouuent le prefect de la Congregation, qu'ils ont choiſi eux-meſmes, & bien choiſy: car en effet, c'eſt vn Chreſtien d'vne rare vertu, & remply d'vn ſaint zele. Apres la premiere dixaine, il les exhorte a prier auec attention, & ſe reſouuenir que la Sainte Vierge les voit. En ſuite d'vne autre dixaine, [118] il leur dit que le vray culte de la Vierge, c'eſt d'auoir le peché en horreur, & qu'il faut que ce ſoit par là, qu'on reconnoiſſe les enfans de Marie. Vne autrefois il leur dit, que ce qui conſole la Vierge, c'eſt lors qu'elle voit qu'eſtans ſortis de la chapelle, ils ne s'oublient pas d'elle, & que ſans ceſſe, ils luy diſent du profond du cœur, ſaincte Vierge ie veux vous ſeruir, en ſuitte d'vne autre dixaine: Mes freres, leur dit il, quand nous ſommes tentez, c'eſt alors que vrayement la ſaincte Vierge voit ceux qui ont du reſpect & de l'amour pour elle. Diſons luy dans la tentation,

and often causes, by her tale-bearing, divisions in families. The advantage resulting is that the greater part, in a short time, so change their lives, that our Fathers are obliged, from month to month, to receive many of them who deserve it. They enter upon their membership with inconceivable delight, fondly hoping that, as worthy children of the Virgin, they will be sure of salvation.

On Sundays and feast-days they assemble at day-break. [117] Instead of the office of the blessed Virgin, which they are unable to recite, they tell their beads in two choruses,—the men on one side and the women on the other, the latter being the more numerous; and I can say with truth that these are, among savages as well as elsewhere in the world, the devout sex. Their meeting lasts about an hour; for, at the end of every decade of the rosary, they pause in silence while the Father makes a brief exhortation,—as does also, on many occasions, the prefect of the Congregation, chosen by themselves, and wisely chosen, for he is, indeed, a Christian of rare virtue and filled with holy zeal. After the first decade, he exhorts them to pray with attention, and to remember that the Blessed Virgin sees them. At the end of another decade, [118] he tells them that the true worship of the Virgin consists in abhorring sin, and that this must be the distinguishing mark of the children of Mary. Again, he tells them how pleased the Virgin will be to see that, on leaving the chapel, they do not forget her, but say to her repeatedly from the bottom of their hearts: "Holy Virgin, I wish to serve you." After another decade, he says to them: "My brothers, when we are tempted, it is then that the blessed Virgin discovers those who

Sainte Vierge c'eſt voſtre Fils Ieſus que i'aime, plus que ce plaiſir qui me tente. Si la tentation continuë, continuons à luy dire le meſme: quiconque aime [119] Ieſus, n'aime pas le peché.

Cette premiere aſſemblée du matin, n'eſt qu'vne diſpoſition pour la meſſe, qui ſe dit ſur le haut du iour, où pluſieurs Communient, auec des tendreſſes, qui nous font voir que Ieſus eſt le Dieu des ſauuages, auſſi bien que le noſtre. La Gloria in excelſis, le Credo, le Pater, tout ſe chante par nos muſiciens & muſiciennes innocens, en langue Huronne, ſur le meſme chant de l'Egliſe, non pas qu'ils chantent la meſſe, mais ils chantent pendant la meſſe, ces hymnes & ces ſaintes prieres.

Sur le midy, ils ſe raſſemblent pour le ſermon, & pour le chapelet qui ſe dit encor à deux chœurs, comme le matin, meſlant à la fin de chaque dixaine, le chant des hymnes de l'Egliſe, où ces bons ſauuages [120] reçoiuent, & donnent beaucoup de deuotion.

Le ſoir, proche de la nuit, on s'aſſemble pour vn ſalut: où ſe chantent les Litanies de Ieſus, ou celles de la Vierge, & quelques motets Hurons, en l'honneur du ſaint ſacrement.

L'ambition des Congreganiſtes, c'eſt d'eſtre irreprochables en leurs mœurs, & c'eſt en quoy Dieu les benit. Les ieunes filles & femmes, ſont quaſi à couuert de la tentation, dez qu'elles ont pû obtenir d'eſtre de la Congregation: Elle eſt fille de Marie, dira-t'on à vn debauché, c'eſt à dire, qu'il n'a rien à eſperer de ce coſté là. Ie ſuis fille de la ſainte Vierge, diſent-elles pour toute reſponſe, à quiconque a le front de leur porter vne mauuaiſe parole.

[121] En effet, c'eſt vne choſe rauiſſante de voir la

really pay her respect and love. Let us, in temptation, say to her: 'Holy Virgin, I love your Son Jesus more than this pleasure which is tempting me.' If the temptation continues, let us continue to repeat these same words. Whoever loves [119] Jesus, does not love sin."

This first meeting in the morning is only a preparation for the mass that is celebrated as the day advances, at which many receive Communion with a feeling that makes us recognize Jesus as the God of both the savages and ourselves. The *Gloria in excelsis*, the *Credo*, and the *Pater* are all sung in the Huron language, to the corresponding Church airs, by our innocent singers of both sexes; not that they chant the mass, but they sing during mass these hymns and holy prayers.

Toward noon, they reassemble to hear the sermon, and to recite their rosaries — again in two choruses, as in the morning; they introduce, at the end of each decade, one of the Church hymns, through which these good savages [120] receive and impart a spirit of deep devotion.

In the evening, near nightfall, they meet for benediction, at which is sung the Litany of Jesus or that of the Virgin, and some Huron motets, in honor of the blessed sacrament.

The ambition of the members of the Congregation is to be irreproachable in their morals, and therein God blesses them. The young girls and women are shielded from nearly all temptation upon obtaining admission to the Congregation. "She is a daughter of Mary," it will be said to a dissolute man; which means that he has nothing to hope for in that direction. "I am a daughter of the blessed Virgin," they

tendreſſe, & la pureté de leur conſcience, dans la liberté qu'elles auroient de pecher, ſi la crainte de Dieu n'eſtoit plus forte dans leur cœur, que ne peut eſtre vne couſtume inueterée en vn païs depuis quatre mille ans, qui leur permettoit en cela, tout ce que le plaiſir agrée.

Le pardon des iniures, eſt vne marque des plus certaines de l'amour de Dieu en vn cœur. Vne mere voyant ſon fils vnique, battu auec outrage, & bleſſé grieuement par vne femme, que la paſſion auoit emporté dans l'excez: quoy que le ſang dont cét enfant eſtoit couuert, l'emeuſt à la vengeance, qui luy eſtoit faite, va trouuer en pleurant le Pere qui gouuerne ſa conſcience. Ie te prie, luy dit-elle, viens auec moy dans [122] la chapelle de Marie: mon cœur voudroit eſtre meſchant; mais tu nous apprends que la Vierge n'aime que la douceur: tu nous as dit qu'elle a veu crucifier ſon fils, qu'elle a pleuré dans ſes douleurs; mais que ſes larmes parloient à Dieu, auſſi bien que ſon cœur, & qu'en meſme temps elle pardonnoit à ſes ennemis. Ie pleure l'outrage fait à mon fils; mais ie veux que mes larmes ſoient ſemblables à celles de Marie, ie pardonne de tout mon cœur à celle qui m'a offenſé.

Sortans de la chapelle, ils ſont rencontre de la tante de l'enfant bleſſé, qui au bruit de ce qui eſtoit arriué en la perſonne de ſon nepueu, auoit eſté auec eſcorte pour ſe vanger de cette iniure; Vne bonne Chreſtienne la voyant dedans l'emotion; hé quoy, Ma ſœur, [123] luy dit-elle, tu t'oublies donc que tu es fille de la Vierge, & que la vangeance d'vn bon Chreſtien, c'eſt de pardonner les iniures? Va t'en trouuer le Pere, & qu'il te gueriſſe l'eſprit. Cette tante venoit pour

say to any one who has the effrontery to make improper overtures to them.

[121] In truth, it is charming to see the tenderness and purity of their consciences, especially considering the freedom which they would have to do wrong, if the fear of God were not stronger in their hearts than custom,—although this was established in the country four thousand years, and permitted them, in matters of this sort, all that their inclination prompts.

The forgiveness of injuries is one of the surest signs of God's love in human hearts. A mother saw her only son outrageously beaten and seriously hurt by a woman blinded with passion. Although the blood with which the child was covered moved her to take revenge in a similar manner, yet she went with tears to seek the Father who directed her conscience. "I pray thee," she said to him, "come with me into [122] the chapel of Mary. My heart would fain be wicked, but thou teachest us that the Virgin loves only gentleness. Thou hast told us that she saw her son crucified, and that she wept in her anguish; but that her tears as well as her heart spoke to God, and she immediately forgave her enemies. I am weeping at the indignity shown to my son; but I wish my tears to be like those of Mary, and I forgive with all my heart her who has wronged me."

Upon coming out of the chapel, they met the injured child's aunt, who, at the report of what had happened to her nephew, had started with companions to avenge that wrong. A good Christian woman, seeing her in a passion, had called out to her: "What, sister? [123] dost thou then forget that thou art a daughter of the Virgin, and that a good Christian's revenge is the forgiveness of injuries?

trouuer cette gueriſon: mais elle eſtoit deſia guerie, puis qu'elle le vouloit eſtre. C'eſt la ſainte Vierge qui fait dans les ames ces changemens, qui ne ſont point des ouurages de la nature.

Vne autre Mere voyant mourir vne fille qu'elle aimoit tendrement, ſainte Vierge, luy diſoit-elle, i'eſtois inconſolable par le paſſé, quand quelqu'vn de mes proches mouroit; mais depuis que ie ſuis voſtre fille, & que ie ſçais que pour vous agreer, il faut vouloir ce que Dieu veut, ie ſuis contente de voir mourrir mon cher enfant, [124] ie n'ay plus beſoin d'autre conſolation, ſinon que vous eſtes ma mere, & que ie ſeray voſtre fille, pourueu que ie diſe à Ieſus que ie trouue bon ce qu'il fait.

La grace, que demandent ſur toutes autres choſes, ces bons Congreganiſtes, c'eſt celle d'vne heureuſe mort, & c'eſt celle que la ſainte Vierge leur a donné iuſques à maintenant, pluſieurs eſtans morts cette année.

La premiere fut vne ieune femme d'enuiron trente ans: Se voyãt accueillie d'vne pleuriſie qui courroit, elle va dans la Chappelle de Notre-Dame, elle s'y confeſſe auec tant de larmes, & de ſanglots que le Pere qui l'entendoit en confeſſion, m'a aſſeuré, n'auoir iamais eſté ſi touché en ſa vie, qu'il le fut cette fois la. Elle entend vne Meſſe [125] entiere à deux genoux, nonobſtant l'excez de ſa douleur. Ie n'en puis plus, dit-elle en ſortant; mais puis qu'il faut mourir, ie veux mourir en honorant la Vierge. Sus iour, vn de nos Peres la va voir, il la trouua diſant ſon chappelet: Ma ſœur luy dit le Pere, contente toy de parler en ton cœur à Dieu, & de luy dire qu'il ayt pitié de toy. Ouy bien, dit elle, ie le diray ſans

Go and find the Father, and let him cure thy heart." This aunt was coming in quest of that cure; she was, however, already healed, since she wished to be so. The blessed Virgin brings about these changes in souls; they certainly are not the works of nature.

Another Mother, upon seeing a daughter dying whom she tenderly loved, "Holy Virgin," said she to Our Lady, "I used to be inconsolable, in the past, when any of my near relatives died; but, since I have become your daughter, and know that, to please you, one must wish what is God's will, I am content to see my dear child die. [124] I no longer need any other consolation than the consciousness that you are my mother, and that I shall become your daughter if I tell Jesus that I find good what he does."

The favor asked for, above all other things, by these good members of the Congregation is that of a happy death; and this the blessed Virgin has granted them up to the present time, a number having died this year.

The first was a young woman about thirty years of age. Being attacked with a pleurisy which was prevalent, she went into the Chapel of Our Lady, and there made confession, with so many tears and sobs that the Father who was her confessor assured me that he was never so touched in his life as on that occasion. She heard an entire Mass [125] in a kneeling posture, notwithstanding the excess of her suffering. "I cannot hold out any longer," she said as she went out; "but, since I must die, I wish to die while honoring the Virgin." Toward the close of the day, one of our Fathers went to see her, and found her saying her beads. "My sister," the Father said to her, "content thyself with speaking

ceſſe, car ie ne puis ſonger qu'à luy. En effet elle auoit touſiours cette courte priere au cœur, & ſouuent en la bouche; mais lors que la vehemence du mal relaſchoit quelque peu, elle reprenoit ſon chapelet & diſoit que cette priere luy ſembloit plus douce, & plus aimable que toutes les autres.

Durant tout le cours de ſa maladie, [126] iamais elle ne nous demanda aucun ſoulagement pour ſon corps; toutes ſes penſées n'eſtoiẽt que pour ſon ame: elle ne vouloit, & ne pouuoit quaſi entendre parler d'autre diſcours. Quand meſme nous l'interrogiõs de ſon mal: Mon frere, diſoit elle, ne te mets pas en peine de ce corps languiſſant qui doit pourir; mais parle moy de Dieu, car cela ſeul eſt ce qui me conſole; Au moindre mot qu'on luy peuſt ſuggerer de quelque courte priere, elle l'amplifioit d'elle meſme & nous rauiſſoit des ſentimens de Pieté qu'elle monſtroit.

Au meſme temps que celle-cy eſtoit malade, ſa Mere, vne ancienne Chreſtienne, l'eſtoit auſſi; couchée vis à vis d'elle, qui mourut fort peu de iours apres. Cette [127] pauure fille mourante encourageoit ſa mere, à ſupporter auec amour les douleurs de la maladie, & à attendre auec ioye les moments de la mort. La mere nous aſſeura que nuit & iour cette bonne fille ne ceſſoit de prier Dieu, & qu'vne fois entre autres, apres auoir ſouuent reïteré cette priere, Ieſus ayez pitié de moy, menez moy dans le ciel à l'heure de ma mort; qu'elle s'eſtoit eſcriée, Voila Ieſus qui vient ayant pitié de moy. O que vous eſtes beau, mon bon Ieſus, ie vous rẽd graces, vous aurez dõc pitié de moy: menés moy dõc au ciel, puis que ie vais mourir.

to God in thy heart, and with asking him to take pity on thee." "Yes, indeed," said she, "I shall say that constantly, for I can think only of him." In fact, she had that short prayer ever in her heart, and often on her tongue; but, whenever the violence of her disease abated somewhat, she would resume her rosary, saying that that prayer seemed sweeter to her and more full of love than all the others.

During the entire course of her illness, [126] she never asked us for anything to assuage her bodily sufferings; all her thoughts were only of her soul, and she did not desire and could scarcely listen to conversation on any other theme. Even when we questioned her concerning her ailment, "My brother," she would say, " trouble not thyself about this feeble body which is to decay, but speak to me about God; for that alone gives me comfort." At the least word that could suggest to her some short prayer, she amplified it of her own accord, and delighted us with the feelings of Piety which she showed.

During this woman's sickness, her Mother, a Christian of long standing, was ill also and was lying opposite her; she died a very few days after her daughter. This [127] poor dying daughter encouraged her mother to bear with love the pains of illness, and to await with joy the moment of death. The mother assured us that this good daughter did not cease praying to God night or day; and that on one occasion, after often repeating the prayer, " Jesus, have pity on me, and take me to heaven when I die," she had cried out: " There is Jesus coming to have pity on me. Oh, how beautiful you are, my good Jesus. I thank you. You will, then, have pity on me. Take me to heaven, then, for I am going to die."

Vn de nos Peres ſuruenant la deſſus, & la voyant proche de la mort, luy mit ſon Crucifix en main, luy ſuggerant quelques courtes prieres, mais cette heureuſe agoniſante, [128] ne ſe contentant pas de ſi peu, continua d'elle-meſme à apoſtropher Ieſus crucifié, auec des ſentimẽs ſi affectueux qu'elle tira des larmes des yeux de ce bon Pere qui l'aſſiſtoit. C'eſt donc, ô bon Ieſus, luy diſoit-elle, pour vne pauure gueuſe, comme moy, que vous, le maiſtre de nos vies, auez ſouffert d'eſtre crucifié en la façon que ie vous voy! Ce ſont mes pechez, ô Ieſus, qui vous ont dechiré tout le corps! O malheureux peché! ô malheureuſe pechereſſe! maudits pechez qui auez fait des playes ſi cruelles aux pieds, & aux mains de Ieſus. Pourquoy vous ay-ie iamais donné entrée dedans mon cœur? O Ieſus mort, pour mes pechez! que ne meurs-ie de douleur, de vous auoir ſi ſouuent offenſé.

Sa deuotion luy donne du courage, [129] elle reprend ſes forces, elle ſe leue ſur ſon ſeant, pour l'adorer auec plus de reſpect, puis ſe recouche ſur ſa pauure eſcorce. A peine le Pere eſtoit ſorty à quatre pas de la cabane, ne la croyant pas ſi proche encore de la mort qu'elle expira. Voila ſans doute vne mort precieuſe aux yeux de Dieu. Ce ſont là les premices des fruits qu'a produit pour le ciel, la Congregation de la Vierge. Cette femme ſe nommoit Magdelene Andorons.

Le ſecond de ceux que Dieu à appellé à ſoy, eſt vn ieune-homme d'enuiron 36. ans, nommé Armand, qui depuis 17. ans, ne s'eſtoit iamais dementy des promeſſes de ſon bapteſme; mais depuis l'établiſſement de la Cõgregation, il auoit redoublé ſes ferueurs.

One of our Fathers, coming in at this point and seeing her approaching death, put her Crucifix in her hand and prompted her some short prayers; that happy dying woman, however, [128] not content with so little, continued of her own accord to apostrophize Jesus crucified, with sentiments so affectionate that she drew tears from the eyes of this good Father who was aiding her. "It is, then, O good Jesus," said she to him, "for a poor beggar like me that you, the master of our lives, suffered this crucifixion! It is my sins, O Jesus, that have torn your whole body! O miserable sin! O wretched sinner! Cursed sins, that have made such cruel wounds in the feet and hands of Jesus, why did I ever give you entrance into my heart? O Jesus, who died for my sins, why do I not die with grief at having so often offended you?"

Her devotion gave her courage; [129] she regained her strength and raised herself to a sitting posture, in order to worship him with more respect; then she lay down again on her poor bed of bark. Scarcely had the Father gone four steps from the cabin, not thinking her so near death, when she expired. There was a death undoubtedly precious in God's sight. Such are the first-fruits produced for heaven by the Congregation of the Virgin. The woman was called Magdelene Andorons.

The second of those whom God called to himself was a young man about 36 years of age, named Armand, who for 17 years had never been untrue to his baptismal promises; after the establishment of the Congregation, he had even redoubled his fervor. Every day he heard two Masses, [130] however severe the midwinter cold might be; he heard them with

Tous les iours il entendoit deux Meſſes, [130] quelque rigueur du froid qu'il fiſt au plus fort de l'hyuer, il les entendoit les mains iointes, les deux genoux tous nuds en terre, dans vn reſpect de deuotion qui n'auoit rien de ſauuage. Ses prieres finies, il alloit trauailler en ſon champ, ſoit pour abbatre la foreſt voiſine, ſoit pour bruſler les arbres, & rendre la terre labourable, qui eſt vn trauail tres penible. Le peu de repos qu'il prenoit de temps en temps, il l'employoit à dire ſon chapelet, ſouuent cinq & ſix en vn iour.

Eſtant tombé malade, il deſira d'eſtre porté à l'hoſpital pour y eſtre aſſiſté des ſaintes filles; (c'eſt ainſi que nos Hurons appellent les Religieuſes) elles le reçoiuent auec amour, ces bonnes Meres ne ſont que charité, non ſeulement [131] pour les malades, mais pour tous les ſauuages. Sa maladie ne ſembloit riẽ, & au bout de trois iours, il parloit de ſortir. Le lendemain matin, il ſent vn violent mal de teſte, il fait appeler vn de nos Peres de langue Hurõne, qui connoiſſoit ſon cœur, depuis long temps. Il faut, Mon frere, luy dit-il, que tu me diſpoſes à mourir. Confeſſe moy, car ie ſens bien que le temps en approche. Il ſe confeſſe auec loiſir, & auec des ſentimens de componction, au deſſus de ce que i'en puis dire. Oüy, mon frere, ie croy, diſoit-il. Ieſus qui voit mon cœur, void bien que ie ſuis faſché de ne l'auoir pas ſeruy fidelement. Il m'a fait bien des graces; mais celle-cy eſt la plus grande, que ie me voy mourir Chreſtien, ie ne regrette point la vie, & ne crains [132] point la mort, puiſque Ieſus aura pitié de moy. A peine auoit-il acheué, que la violence de ſon mal luy fait perdre le

hands clasped, kneeling on his bare knees, and with a respectful devotion which had nothing of the savage in it. His prayers finished, he would go and work in his field, whether at felling the neighboring forest-trees, or at burning them and preparing the ground for tillage, which is a very laborious task. The little respite that he took from time to time, he employed in saying his beads, repeating them as often as five or six times in one day.

Upon falling ill, he wished to be carried to the hospital, in order to receive the assistance of the holy maidens (for so our Hurons designate the Nuns). They received him with love, those good Mothers being full of charity not merely [131] for those who are sick, but for all the savages. His disease seemed trifling, and at the end of three days he spoke about leaving. The next day, however, he felt a violent headache, and summoned one of our Fathers who spoke Huron, and who had known his heart for a long time. "My brother," he said to him, "thou must prepare me for death. Hear my confession, for I feel plainly that my time is approaching." He confessed at leisure, and with feelings of contrition that I cannot describe. "Yes, my brother," said he, "I believe. Jesus, who sees my heart, sees clearly that I am sorry not to have served him faithfully. He has shown me many favors, but this is the greatest,—to die a Christian. I depart this life without reluctance, and I do not fear [132] death, since Jesus will take pity on me." Scarcely had he ceased speaking, when the violence of his ailment made him lose his senses; but in all his delirium he talked only about God. In a short time he expired, after receiving extreme unction.

iugement; mais dans tous ſes delires, il ne parle rien que de Dieu: en peu de temps il expira, ayant receu l'extreme-onction.

Sa veufue, nommé Felicité, lorsque i'eſcris cecy, eſt aux abois par vn effort d'amour de Dieu, ou du moins, par les efforts d'vne victoire digne d'vne ame vrayement Chreſtiẽne. Il n'y a que deux iours qu'il eſt icy arriué vn canot, envoyé expres des trois Riuieres pour l'inuiter d'aller voir vn ſien frere vnique, naturaliſé parmy les Iroquois, qui y ſont abordez, ce frere ſouhaite de luy parler, & elle a touſiours eu pour luy vne tendre affection. Cette nouuelle dez ſon [133] abord la tranſporta de ioye, & luy fit prendre le deſſein de faire ce voyage. Comme elle eſtoit ſur le point de partir, & que le canot eſtoit deſia mis à l'eau, nos Peres ont crainte que ſon frere ne l'emmene auec ſoy, dans le païs des Iroquois où il retourne; & que là ſon innocence, & ſon ſalut ne ſe trouue en danger. Mes freres, reſpond-elle, ne craignez point pour moy. Dieu me conſeruera la foy, & en ſuitte l'innocence que ie luy ay promiſe, receuant le bapteſme. Il eſt vray que mon frere a bien du pouuoir ſur mon cœur; mais Ieſus en a dauantage. Nos Peres luy remonſtrent doucement le danger de ſuccomber à vne tentation, qui paroiſt innocente, de ſuiure vn frere qu'elle a touiours aimé, & ils luy diſent, que ſi vrayement [134] elle aime Dieu, elle luy doit offrir ces violents deſirs, qu'elle a de le reuoir, & qu'il faut qu'en cela, elle ſe vainque ſoy-meſme, puis qu'il y va de ſon ſalut. Eſt-il vray, reſpond-elle, que pour aimer Ieſus, il faille demeurer icy? La nature a beau dire, mõ cœur a beau le deſirer, mes yeux ne verront point ce frere

His widow, Felicité by name, is, as I write this, at death's door, in consequence of an exertion of love toward God,—or, at least, in consequence of efforts put forth in a victory worthy of a truly Christian soul. Only two days ago, there arrived here a canoe, sent from three Rivers expressly to invite her to go and see an only brother of hers, naturalized among the Iroquois, a party of whom had landed at the above-named port. This brother wished to speak with her, and she had always had a tender affection for him. The tidings, as soon as they [133] reached her, filled her with transports of joy, and she resolved to undertake the journey. She was on the point of starting, and the canoe was already launched, when our Fathers expressed to her their fear that her brother might take her away with him to the country of the Iroquois whither he was returning, and that there her innocence and her salvation might be endangered. "My brothers," she rejoined, "fear not for me; God will preserve my faith and also the innocence that I promised him on receiving baptism. It is true, my brother has a great influence over my heart, yet Jesus has more." Our Fathers showed her gently the danger of yielding to an apparently innocent temptation to follow a brother whom she had always loved,—telling her that, if she really [134] loved God, she ought to make a sacrifice to him of those ardent longings to see her brother again, and that she must conquer herself in this matter, since her salvation was at stake. "Is it true," she rejoined, "that, in order to love Jesus, I must stay here? Nature speaks in vain, my heart desires it in vain; my eyes shall not see this brother whom I have so longed

que i'ay tant ſouhaitté. La deſſus ſes yeux fõdent en larmes. Non, non, dit-elle, mon voyage ne ſe fera point, quoy que i'en deuſſe eſtre au mourir. Choſe eſtrange l'effort de ce cõbat de la nature & de la grace eſt ſi puiſſant ſur elle, qu'elle en tõbe en vne pamoiſon, qui la tient pres de vingt quatre heures, entierement priuée des ſens, & en grand danger de mourir. Quoy qu'il en ſoit, c'eſt vne marque que les cœurs des ſauuages [135] ne ſont pas inſenſibles aux mouuemens de Dieu, & que la foy les eleue auſſi bien que nous, au deſſus des ſentimens de la nature.

Pour finir ce chapitre, qui n'auroit point de fin, ſi ie raportois la centieſme partie de ce que Dieu fait dans leurs cœurs, Ie diray que ces bons Congreganiſtes, ont pris vne ſainte pratique tous les Dimanches, de faire vn petit preſent à la Vierge, chacun d'autant de grains de Porcelene, qu'ils ont dit ſur la ſemaine de chapelets, le nombre va quelques fois iuſqu'à ſept & huit cens de ces grains, qui ſont les perles du pais, leur deuotion les à porté à en faire quelques colliers, en eſpece de broderie, où meſlant les grains de porcelene violette, auec les blancs, ils eſcriuent ce qu'ils deſirent dire en [136] l'honneur de la Vierge.

Ils ont fait cõme vn fiſque public, compoſé de leur pauureté, ie veux dire de leurs petits preſens, dont ils ſe ſeruent pour ſecourir les pauures, auec vne pieté toute aimable. Nous les aidons à l'augmentation de ce petit threſor, y ayant appliqué quelques aumoſnes venuës de France, & entre autres, vne Charité de Meſſieurs de la Congregation de la maiſon profeſſe à Paris.

for." At these words her eyes became suffused with tears. "No, no," she repeated; "I will not make the journey, though it should cost me my life." Strange to relate, this conflict between nature and grace had such an effect on her, that she was seized with a fainting fit which for nearly twenty-four hours entirely deprived her of her senses, and placed her in great danger of dying. Whatever may be said of it, it is a proof that the hearts of savages [135] are not insensible to Divine impulses, and that they, as well as we, are raised by faith above the feelings prompted by nature.

To conclude this chapter,—which would never come to an end, were I to relate the hundredth part of God's workings in their hearts,—I will say that these good members of the Congregation have adopted a pious practice of making a little present every Sunday to the Virgin, each one giving a Porcelain bead for each rosary recited during the week. The number of these beads,—which are the pearls of the country,—runs sometimes as high as seven or eight hundred; and their devotion has prompted them to make collars of these in the style of embroidery,—in which, interweaving beads of violet and white porcelain, they write what they wish to say in [136] honor of the Virgin.

They have formed a kind of public treasury, made up from their poverty,—I mean from their little presents,—which, with a piety truly admirable, they use in helping the poor. We aid them in increasing this little treasure, having added to it some charitable contributions from France, and, among others, an offering of Charity from the Members of the Congregation of the professed house at Paris.

Ces bons Hurons Congreganiſtes, s'eſtans aſſemblez depuis peu, pour leur en faire vn remerciment à leur mode, leur ont deſtiné vn collier, où ſont eſcrits ces mots, en porcelene noire, ſur vn fond de porcelene blanche. *Aue Maria gratia plena*, & ils m'ont prié d'accompagner ce preſent de leur deuotion, [137] d'vne letre que i'ay eſcrite en leur nom, ſur de l'eſcorce de bouleau, qui tient lieu de papier, dont voicy la teneur.

AϬATAKEN TE ETSINNONRON KϬANNIONK ATOEN AϬAT

ENNNHIEK ϬrochEn ata atiaϬ endeontera aaϬenhon aiaϬachienda en Marie Ieſϴs hondϬen rohaone ſtaaϬaroni aaenhaon ondechaϬeti ondikiokϬi chiach otiokϬato eti dia enk aondioura on Ato en IesϬs hechiena Skendiunra toχa ſtan onëk te rehonnrak ϬarIo ierhe a echiendaen; onχiatendotondi a aϬen kϬario hatindωre daathatori hϬannene (ïſa reſtir) daak onachiendaenk te andakϬateri iſa echien SkϬahentonendi echien eetſiennonteen Ieſϴs hondϬen [138] te a o annra d'eeſaet, onde ſkϬandi onrantrahϬi ſtan te ſkϬannonKona θora onne io ennhaæ ontaſkouentenrihatie ate o, ennhae ſtan ieſta eſχϬannontenk onde ati onϬatres ti onϬahachen ionϬen ſtan in a iaχinnont de ϬarIe aeodtaϬen, chia aoϬenhaon ſtante hotïeſeϬas, iſondaKiϬannen, nien aaKonannonhϬe IESϴS hondϬen, aiaχ‹charon ϑo onnonKϬarota onde haſten. ahiatonkϬi doKi Aronhia, eronnonte onnonronKϬanionti ϬarIo ϑo ϑo ionnonkϬarotahe daeoeharonniati ti arenſae nonϬarenſo trahϬi trudi ſtontaaataton. TſieharaenχϬas aſken ϬarIe ſtihon χondeeſachien daentaϬa de ϬendaR

These good Huron members of the Congregation, meeting together a short time ago to thank them, in their own peculiar manner, for their alms, resolved to send them a collar on which are written, in black porcelain upon a background of white, the words, *Ave Maria gratia plena;* and they begged me to accompany this devout offering of theirs [137] with a letter, which I wrote, in their name, upon birch-bark, our substitute for paper. Its tenor is as follows:

AWATAKEN TE ETSINNONRON KWANNIONK ATOEN AWAT.

ENNNHIEK ourochen ata atiaou endeontera aawenhon aiawachienda en Marie Iesous hondwen rohaone staawaroni aaenhaon ondechaweti ondikiokwi chiach otiokwato eti dia enk aondioura on Ato en Iesous hechiena Skendiunra tokha stan onëk te rehonnrak Wario ierhe a echiendaen; onkhiatendotondi a awen kwario hatindore daathatori hwannene (Isa restir) daak onachiendaenk te andakwateri isa echien Skwahentonendi echien eetsiennonteen Iesous hondwen [138] te a o annra d'eesaet, onde skwandi onrantrahwi stan te skwannonkona thora onne io ennhaæ ontaskouentenrihatie ate o, ennhae stan iesta eskhwannontenk onde ati onwatres ti onwahachen ionwen stan in a iakhinnont de Warie aeodtawen, chia aowenhaon stante hotIesewas, isondakiwannen, nien aakonannonhwe IESOUS hondwen, aiakhicharon tho onnonkwarota onde hasten. ahiatonkwi doki Aronhia, eronnonte onnonronkwanionti Wario tho tho ionnonkwarotahe daeoeharonniati ti arensae nonwarenso trahwi trudi stontaaataton. Tsieharaenkhwas asken Warie stihon khondeesachien daentakwa de

erſiaſ*k*annhadeſa a*ɤ*erhe*θ*uſen te a*ɤ*achiendaenk ti onachiendaon*k*: aeri te on*ɤ*andiont*ɤ*rie aion*ɤ*a hetſaronhons d'Ies*ɤ*s hena [139] afon*ɤ*andiendienrontraa*k* dia*ɤ*achiendaen, iſa de erſon*ɤ*eſK*ɤ*en, *θo* ioti nonionh*ɤ*a onione*sk ɤ*andi*k* onne sk*ɤ*ah*ɤ*ichenion ti s*k ɤ*achiendoek. On*ɤ*e d'hoen*χɤ*i haonesK*ɤ*andik onne a*ɤ*eti hondoiariſene hondi, onrachen d'afon te iatend*ɤ*eſohiedocha. iſa de skachiendaenk *ɤ*arie daa*k*aroëna *θo* ioti te sK*ɤ*aannia da at ond*ɤ*tfa*ɤ*aſtis ondorari de, aronhiae e*ɤ*ateh*ɤ*aten, endi te on*ɤ*andiont *θo* ioti te on*ɤ*a, annra doeha, onde ichien ochienſennik. Te ato en te s*k ɤ*annonh*ɤ*s *ɤ*arie herſihetfaron d'Ies*ɤ*s a han doieriſern era*ɤ*eti de *ɤ*arie oen*χɤ*i aione*sk ɤ*en. Ta*ɤ*atrendaenhas de s*k ɤ*arenſerra*k ɤ*arie orenſa *ɤ*en eetſiatrendaendaenhas den*ɤ*anenſotra*k* endi. *k ɤ*ata*χ*en onne i, en, a, enrhon on*ɤ*a en afei onne d'Ies*ɤ*s hond*ɤ*en *θo* ioti de tſonh*ɤ*a s*k ɤ*aenaſti. On *ɤ*annonh*ɤ*e, [140] din nendi a*ɤ*annonh*ɤ*e. Onne *θo* i, arih*ɤ*etſi de Hechon fa*ɤ*archotrah*ɤ*indi ioſt*ɤ*en, ſehiaton, *ɤ*ade arati i*θ*ochuen a*ɤ*aihen*ɤ*i te a*ɤ*an non dateri ahiaton.

A*ɤ*ata*χ*en te etſinnonronk *ɤ*annionek atoen a*ɤ*a Chia*χ*a Oachonk *ɤ*arue harih*ɤ*a ſenniK Louis A*θ*arat*ɤ* annen Chaoſe ſondeaſkon.

Et au dos eſt eſcrit,

A Meſſieurs de la Congregation de Noſtre Dame en la Maiſon Profeſſe de la Compagnie de IESVS.

A PARIS,

De la part des Chreſtiens Hurons de la Congregation de la Sainte Marie,

En l'Iſle d'Orleans pres Quebec en la Nouuelle France.

wendar ersiaskannhadesa awerhethusen te awachiendaenk ti onachiendaonk: aeri te onwandiontourie aionwa hetsaronhons d'IESOUS hena [139] asonwandiendienrontraak diawachiendaen, isa de ersonweskwen, tho ioti nonionhwa onioneskwandik onne skwahwichenion ti skwachiendoek. Onwe d'hoenkhwi haoneskwandik onne aweti hondoiarisene hondi, onrachen d'ason te iatendwesohiedocha. isa de skachiendaenk Warie daakaroëna tho ioti te skwaannia da at ondoutsawastis ondorari de, aronhiae ewatehwaten, endi te onwandiont tho ioti te onwa, annra doeha, onde ichien ochiensennik. Te ato en te skwannonhous Warie hersihetsaron d'IESOUS a han doierisern eraweti de Warie oenkhwi aioneskwen. Tawatrendaenhas de skwarenserrak Warie orensa wen eetsiatrendaendaenhas denwanensotrak endi. kwatakhen onne i, en, a, enrhon onwa en asei onne d'IESOUS hondwen tho ioti de tsonhwa skwaenasti. On wannonhwe, [140] din nendi awannonhwe. Onne tho i, arihwetsi de Hechon sawarchotrahwindi iostwen, sehiaton, wade arati ithochuen awaihenwi te awan non dateri ahiaton.

Awatakhen te etsinnonrɔnk wannionek atoen awa Chiakha Oachonk warue harihwa sennik Louis Atharatou annen Chaose sondeaskon.

And on the back is written:

To Messieurs the Members of the Congregation of Our Lady in the Professed House of the Society of JESUS,
AT PARIS.

From the Huron Christians of the Congregation of Saint Mary,

On the Island of Orleans, near Quebec, in New France.

[141] MES Freres nous vous honnorons ſans feintiſe. Ce n'eſt que depuis vn an, que noſtre eſprit s'eſt ouuert, & que nous auons pris les penſées d'honnorer Marie, la mere de Ieſus. Ce fut lors qu'õ nous dit; qu'il y auoit en tous les lieux du monde, des aſſemblées qui ſe formoient pour luy dire dans le fond de l'ame, oüy, Mere de Ieſus, tu vois mon cœur, & tu vois qu'il ne ment point, quand il te dit, Marie ie te veux honorer! On nous dit qu'à Paris, où vous eſtes honorez des hommes, il y a plaiſir de vous voir, que vous mettez tout voſtre honneur à honorer la Vierge. Vous nous auez deuancé, & nous voulons vous ſuiure. La mere de Ieſus qui regarde les pauures, vous a pouſſé à ne les pas [142] mépriſer. Depuis pluſieurs années vous nous auez enuoyé de riches preſens. Nous nous ſommes aſſemblez, & nous auons dit, qu'enuoyerons-nous à ces grands ſeruiteurs de la Vierge? Nous auons dit Ils n'ont en rien beſoin de nous, car ils ſont riches, mais ils aiment la mere de Ieſus, enuoyons leur vn collier de noſtre Porcelene, où eſt eſcrit le ſalut qu'vn Ange du Ciel apporta à la Vierge. Nous auõs dit autant de chapelets, en l'eſpace de deux lunes, qu'il y a de grains dans le collier, vn grain de porcel[en]e noire en vaut deux de blãche. Preſentez-luy ce collier, & dites luy que nous la voulons honorer. Nous voudrions bien l'honnorer autant que vous: mais nous n'auons pas tant d'eſprit que vous, pour ſeruir Dieu. Si la mere de Ieſus demande à ſon [143] fils, qu'il nous donne vrayement l'eſprit qu'il faut pour l'honnorer; c'eſt alors que nous l'honnorerons dauãtage. Vous en ſerez bien aiſe en la meſme façon que nous ſommes bien aiſes, que vous l'honnoriez mieux que

[141] MY Brothers: We extend to you our sincere respect. Only a year ago our hearts were opened, and we adopted the plan of honoring Mary, the mother of Jesus. We were then told that there were in all parts of the world societies formed to say to her, out of the depth of the soul: "Yes, Mother of Jesus, thou seest my heart; and thou seest that it does not speak falsely when it says to thee, 'Mary, I wish to honor thee.'" We are told that in Paris, where you are honored by the people, it is a pleasure to see you, for you count it your sole honor to honor the Virgin. You have gone before us, and we wish to follow you. The mother of Jesus, in her regard for the poor, has prompted you not to hold them [142] in contempt. Several years ago, you sent us some rich presents. We met together and said, "What shall we send to those noble servants of the Virgin? They need nothing from us," said we, "for they are rich; but they love the mother of Jesus; so let us send them a collar of our Porcelain, whereon is written the greeting that an Angel from Heaven brought to the Virgin." We have recited as many rosaries, in the space of two months, as there are beads in the collar — one bead of black porcelain being worth two of white. Present this collar to her, and tell her that we wish to honor her. We would like to honor her as highly as you do, but we have not so much understanding as you have for serving God. If the mother of Jesus asks her [143] son to give us, in truth, the understanding that we need for honoring her, then we shall honor her more; and, as we rejoice that you honor her better than we, so you too will rejoice.

nous. Vn laboureur eſt content, quand il voit tous les epys de ſon champ bien meurs. Cela l'atriſte, s'il en voit quelques-vns qui ne ſoient pas meurs, quand il faut les cueillir. Vous autres, qui honorez la Vierge de tout voſtre cœur, elle vous regarde comme des epys de ſon champ meurs pour le ciel. Nous autres qui n'auons pas encore d'eſprit, & qui ne faiſons que commencer a ſeruir la Vierge, elle nous regarde comme les eſpys qui ne ſont pas encore meurs. Cela l'atriſte. Puiſque vous l'aimez, demandez à Ieſus que [144] tout le champ de la Vierge ſoit meur comme il faut, pour le ciel, afin qu'elle ſoit contente. Priez pour nous quand vous direz vos chapelets, nous prierõs pour vous, diſans les noſtres. Nous ſommes freres, puiſque la mere de Ieſus eſt noſtre mere, auſſi bien que la voſtre. Elle nous aime, & nous voulons l'aimer. Voila ce que nous auons prié Echon de vous eſcrire, pour nous, car nous ſçauons parler: mais nous ne ſçauons pas eſcrire,

MES FRERES,

Iacques Oachonk { C'eſt le Prefect de la Congregation,

Louys Taieron, Ioſeph Sondouſkon. } Ce ſont les deux Aſſiſtans.

Vous honorent & vous ſalüent ſans feintiſe.

[145] OFFRANDE D'VNE ESCHARPE DE POURCELAINE FAITE PAR LES HURONS À LA VIERGE PATRONNE DE LA CONGREGATION DE MESSIEURS DE PARIS.

TSENDAON de Aronhiae eſenda erati onnonhiasχȣi cheſannontenk a atatoeti de ȣendat acharo nonde de charato eti, onnonkȣarota da at onȣenſes onȣacha-

A husbandman is gratified when he sees all the ears of his cornfield well ripened; but he is troubled if he sees some that are not ripe when harvest-time comes. You, who honor the Virgin with all your heart, are regarded by her as ears of her field which are ripe for heaven. We, who have not yet sense, and are only beginning to serve the Virgin, are regarded by her as ears not yet ripe; and that grieves her. Since you love her, ask of Jesus that [144] all the field of the Virgin may be ripe, as it should be, for heaven, in order that she may be pleased. Pray for us, when you say your rosary, and we will pray for you when we say ours. We are brothers, since the mother of Jesus is our mother as well as yours. She loves us, and we wish to love her. This is what we have asked Echon[8] to write to you for us; for we can speak, but we cannot write.

MY BROTHERS,

Jacques Oachonk, { Prefect of the Congregation,
Louys Taieron, } the two
Joseph Sondouskon, { Assistants,

Honor and salute you in all sincerity.

[145] OFFERING OF A SCARF OF PORCELAIN, MADE BY THE HURONS TO THE VIRGIN, PATRONESS OF THE CONGREGATION OF PARIS.

TSENDAON de Aronhiae esenda erati onnonhiaskhwi chesannontenk a atatoeti de wendat acharo nonde de charato eti, onnonkwarota da at onwenses onwacharonniati Aronhia, eronnon awenda onw'ahi-

ronniati Aronhia, eronnon aɤenda onɤ'ahiaχonkɤi onde te ſannonronkɤannionti de k, Gaɤrier, eonkɤa andronnonɤacharonniati, aonhɤa, andoron doki, aɤendaonɤahiatonkɤi, ɤarie re ſtakɤateriſon eſkɤenſken deſacheta enχɤindik. Ondeskin ataɤaatarirontak aronhiae de aɤenhe.

[146] EXPLICATION.

RECEUÉS, ô Dame du Ciel, ce preſent, que vous offre l'élite de vos Seruiteurs Hurons. C'eſt vn Colier plein de myſtere. Il eſt compoſé de nos plus fines Perles. Il eſt animé, & enrichy de la Voix, & du Salut, que l'Ange Gabriel vous a fait autresfois. Nous n'auons rien de plus precieux en nos mains, ny rien de plus ſainct dans noſtre cœur pour vous eſtre preſenté, & pour obtenir le Ciel par voſtre moien.

akhonkwi onde te sannonronkwannionti de k, Gawrier, eonkwa andronnonwacharonniati, aonhwa, andoron doki, awendaonwahiatonkwi, Warie re stakwaterison eskwensken desacheta enkhwindik. Ondeskin atawaatarirontak aronhiae de awenhe.

[146] TRANSLATION.

RECEIVE, O Lady of Heaven, this present, offered to you by the chosen ones of your Huron Servants. It is a Collar full of hidden meaning. It is composed of our finest Pearls. It is inspired and enriched by the Utterance and the Greeting given you of old by the Angel Gabriel. We have nothing more precious in our hands, and nothing holier in our hearts, for presenting to you, and for gaining us the kingdom of Heaven through your mediation.

CHAPITRE XI.

REMARQUES TIRÉES DE QUELQUES LETTRES & DE QUELQUES MEMOIRES VENUS DU PAIS.

ON eſcrit des trois Riuieres deux choſes qui meritent de [147] tenir lieu dans ces Remarques.

La premiere eſt; Qu'vne trouppe d'Iroquois aiant paſſé l'hyuer parmy les Algonquins, on n'a remarqué aucune meſ-intelligence entre ces deux Nations, les plus ſuperbes, & les plus oppoſées, qui ſoient deſſous le Ciel. Iuſques là, que les Iroquois ne donnoient iamais la vie à aucun Algonquin, quand ils le pouuoient attrapper, ou ſurprendre dans la chaſſe qu'ils faiſoient aux hommes.

Or non ſeulement ils ſe ſont bien accordés: mais les Algonquins ont eſté ſi ſatisfaits de leurs hoſtes, qu'ils ont permis aux femmes veufues, & aux filles de leur Nation, epouſer quelques Iroquois. Et vous diriés que Dieu n'a pas improuué ces alliances: Car ces Nouueaux mariés eſtans à la [148] chaſſe auec leurs femmes Chreſtiennes, & ne trouuant ny gibier, ny venaiſon, ils leur dirent; il y a deſia quelques iours, que nous courons ces grandes foreſts, ſans rien trouuer, que ne priés vous celuy qui a fait les animaux de nous en donner pour noſtre nourriture, puisque vous le connoiſſés? Ces bonnes femmes ſe mettent en prieres: elles demandent à manger à Dieu; comme feroit vn Enfant à ſon Pere: Choſe eſtrange! Quoy que ces Chaſſeurs, euſſent battu tous les

CHAPTER XI.

OBSERVATIONS TAKEN FROM LETTERS AND MEMOIRS THAT HAVE COME FROM THE COUNTRY.

FROM three Rivers there come two items which deserve to [147] be placed among these Observations.

The first is, that a band of Iroquois passed the winter among the Algonquins, and no disagreement was noted between those two Nations, hitherto the most haughty and most hostile peoples under Heaven,—so much so that the Iroquois never spared any Algonquin's life when they could capture one, or take him unawares, in the hunt which they carried on against human beings.

Now, not only have they come to a good understanding, but the Algonquins were so well pleased with their hosts that they permitted the widows and girls of their Nation to marry some Iroquois men. And you would say that God approved of these alliances; for, when those Newly-married men were out [148] hunting with their Christian wives, and found neither game nor venison, they said to them: "For some days now we have been coursing these great forests without finding anything. Why do you not pray him who made the animals to give us some for our food, since you are acquainted with him?" Those good women began to pray, and asked God for something to eat as a Child would ask its Father. Strange to relate, although these Hunters had beaten

enuirons de leurs Cabanes, ſans rien trouuer, ils ne laiſſerent pas des le lendemain de rencontrer & de tuer dans le meſme quartier, vn grand Eſlan: ce qui les ſurprit, s'eſtonnant bien fort de l'oraiſon des Chreſtiens, & de la bonté de leur Dieu.

[149] La ſeconde choſe eſt, qu'enfin Paul Teſſouehat ce borgne tant fameux, autresfois Capitaine des Algonquins de l'Iſle, qui a eſté l'orateur de ſon ſiecle en ces contrées, & le mieux diſant de ſon temps: Enfin, dy-ie, cet homme tout bouffy d'orgueil, eſt mort dans l'humilité Chreſtienne: donnant ſur la fin de ſa vie, de grands arguments de ſon ſalut. Les Iugements de Dieu ſont eſtonnans! Cette bonté infinie voulant ſauuer cet homme autresfois ſi opoſé à la Foy Chreſtienne & à la grace, a cauſe de ſon faſte, l'a diſpoſé à l'humilité par vne maladie de deux ans.

Dans laquelle ſe voyant bas deuant Dieu, il diſoit ſouuent au Pere qui auoit ſoin de ſon ame, quãd il l'alloit viſiter: Tu me fais plaiſir, [150] approche toy, & me dis ce qu'il faut faire pour bien mourir; Ie t'écouteray volontiers. Le Pere luy parlant de la grandeur de Dieu, & de la temerité de ceux qui luy reſiſtent par leurs offenſes: ce pauure homme touché iuſques au fond du cœur, s'écrioit, Approche approche mon Pere, que ie te decouure toutes les plaies de mon ame, & toutes les malices de mon cœur. Prie celuy qui a tout fait, qu'il detourne de mon chemin tous mes pechez: afin qu'en mourant ie n'en rencontre pas vn ſeul. De fois à autres il prenoit ſon Crucifix & le baiſoit auec tendreſſe: c'eſt en toy ſeul, luy diſoit il, en qui i'ay mis ma confiãce, Puis que tu és mort, c'eſt la raiſon que ie meure; & puis que tu

up all the region around their Cabins without finding anything, yet the very next day, in the same district, they came upon and killed a large Elk. They were astonished at this, and were filled with wonder at the effect of the Christians' prayer, and at the goodness of their God.

[149] The second item is, that at last Paul Tessouehat,—the famous one-eyed man, formerly Captain of the Algonquins of the Island, who was the orator of his age in these parts, as well as the most forcible speaker of his time,—at last, I say, this man, all swelled up with pride, has died in Christian humility, giving, toward the end of his life, convincing proofs of his salvation.[9] God's Judgments are wonderful! The infinite goodness—wishing to save this man, who was formerly so opposed, through his pride, to the Christian Faith and to grace—inclined him to humility, by an illness which lasted two years.

During his sickness, being humbled before God, he often said to the Father who had charge of his soul, upon his coming to visit him: "Thou givest me pleasure; [150] draw near, and tell me what I must do to die well; I shall be glad to listen to thee." When the Father spoke to him about God's greatness, and the rashness of those who resisted him by their wrong-doing, that poor man, touched to the bottom of his heart, cried out: "Approach, approach, my Father, and let me disclose to thee all the wounds of my soul, and all the wickedness of my heart. Pray him who made all things to remove all my sins from my path, in order that, when I die, I may not encounter a single one of them." From time to time he would take his Crucifix and tenderly kiss it.

es mort pour mes pechés, fais moy miſericorde, ouure moy la [151] porte de ta maiſon: Ie hay cette meſchante carcaſſe, ie la quitteray quand tu voudras. En effet il ſe detacha entierement des ſoins de ſon corps, qu'il auoit tant aimé; ne ſe ſouciant plus des petits ſoulagemẽs qu'on donne aux malades; notamment depuis ie ne ſçay quelle veuë qu'il eut dans ſon ſommeil. Il ſe trouua au pied d'vne haute montagne, dont le ſommet ſe deroboit de ſes yeux. Il entendit vne voix qui luy dit à pluſieurs repriſes, monte cette montagne, c'eſt le chemin que tu dois tenir. Ie me trouuay à cette voix, diſoit il, ſaiſy d'vne grande fraieur; mes forces ne me permettans pas de grimper ſur vn mont qui me paroiſſoit plein de precipices. Comme i'eſtois dans cet abbatement, i'apperçeu vne grande eſchelle, & [152] vn Pere à mõ coſté, qui me prenant par la main, me fit monter ſans beaucoup de peine. Cette veuë le cõſola fort, & luy donna vne grande eſperance d'entrer au Ciel par Ieſus Ch. qui eſt cette Montagne.

On nous fait entendre que Noël Tecouerimat, Capitaine des Chreſtiens de ſainct Ioſeph, à Sillery, ſouſtient cette nouuelle Egliſe par ſon exemple, & par ſon courage: faiſant teſte à vne trouppe d'Algonquins peu affectionnés à la foy, qui ſe ſont venus ietter en ſon diſtric, à la faueur de la Paix. Ils ont taché de le ſeparer d'auec nous, par preſens, par careſſes, & par quelques paroles trop hardies, l'attaquant dans vne conioncture tres fauorable (à ce qu'ils croioiẽt) pour faire reuſſir leur deſſein. Ce grand homme de bien aiant perdu [153] quantité de beaux enfans, Enfin Dieu luy a rauy ſon petit Beniamain, celuy qu'il aimoit auec plus de tẽdreſſe. Les Ennemis de la

"It is in thee alone," he said, "that I have put my trust. Since thou didst die, therefore I should die; and since thou didst die for my sins, have mercy on me and open the [151] door of thy house to me. I hate this sinful carcass, and I will leave it when thou shalt ordain." Indeed, he ceased to pay any attention whatever to his body, to which he had been so attached, not heeding any longer the little comforts that are furnished to the sick,—this being especially the case after some vision or other that he had in his sleep. He found himself at the foot of a high mountain whose summit was lost to sight, and heard a voice saying to him repeatedly: "Climb this mountain; it is the road that thou must take." "At the sound of that voice," said he, "I was seized with a great fright, and my strength was insufficient to climb a mountain which appeared to me beset with precipices. Thus depressed, I perceived a high ladder, and [152] at my side a Father, who, taking me by the hand, made me ascend without much difficulty." That vision gave him great comfort and a strong hope of attaining Heaven through Jesus Christ, who is that Mountain.

We are told that Noël Tecouerimat, Captain of the Christians of saint Joseph, at Sillery, is, by his example and courage, the prop of that new Church,—presenting a sturdy front to a band of Algonquins who have little liking for the faith, and who, under protection of the Peace, have come and thrust themselves into his district. They have tried, with presents, blandishments, even with bold threats, to alienate him from us,—attacking him under circumstances that were (as they believed) very favorable for the success of their purpose. After this great

foy, & de la verité le croiant ébranlé, l'aſſaillirent dans ſon affliction: Mais ils trouuerent vne teſte de fer, vn cœur d'or & vne bouche qui iettoit des foudres, quoy qu'elle ne fuſt rẽplie que de miel. Les aiant aſſembles, il leur dit. Mes freres, ie fay plus d'eſtat de la Foy, que de toutes les choſes de la terre. Ie mourray dans la creance des veritez que i'ay embraſſées: L'affliction n'abat point mon cœur: La douceur ne le ſçauroit charmer: Et les menaces ne l'ebranleront iamais. Il importe peu que vous nous meſpriſiés & que vous, nous teniés pour des gens qui n'ont point d'eſprit: nous autres [154] qui croions, & qui prions, & qui voulons obeir à celuy qui a tout fait. Quand ie ſerois ſeul, & quand tous ceux qui croient; m'auroient abbandonné, ie ne quitterois iamais la priere. Si vous voulés vous ranger du party de Dieu, ie ſuis à vous: ſinon ſçachés que tous ceux qui ont le cœur tortu, & la bouche de trauers, tous ceux qui ont deux femmes: tous ceux qui ſe ſeruent encore de leurs tambours, & de leurs ſuperſtitions, n'ent[r]eront iamais dans le Reduit des Chreſtiens, ſi ie ſuis eſcouté. Il a tenu ſa parole; car ſi quelqu'vn de ces libertins, s'eſt venu preſenter deuant Sillery, il l'a contrainct de cabaner hors l'enceinte, qu'on a fait dreſſer pour les enfãs de Dieu.

Vne lettre venue de Sillery, dit qu'on decouure tous les iours, de [155] nouuelles Nations de la langue Algonquine. I'eſpere de voir dans quelque-temps, dit vn Pere, les terres, ou pluſtoſt les bois, qui ſont ſur les bords de la mer du coſté du Nord, où il y a des bourgades de Sauuages, qui parlent comme Montagnets, que nous entendõs. Ces peuples n'ont encor iamais veu aucun European. Ils ſe ſeruent

and good man had lost [153] many fine children, God at last took away from him his little Benjamin, the one whom he loved most tenderly. The Enemies of the faith and of truth, thinking him shaken, assailed him in his affliction; but they found a head of iron, a heart of gold, and a mouth that emitted thunderbolts, although it was filled only with honey. Calling them together, he said to them: "My brothers, I value the Faith more than all things earthly, and will die in the belief of the truths that I have embraced. Affliction does not discourage my heart, kindness is powerless to work any charm over it, and threats will never shake it. It matters little that you hold us in contempt and regard us as people who have no sense,—us [154] who believe and pray, and choose to obey him who made all things. Even were I left alone, even if all those who believe should forsake me, I would never cease to pray. If you choose to take your stand on God's side, I am yours; if not, know that all those who are deceitful of heart and false of tongue, all those who have two wives, all those who still use their drums and indulge in their superstitions, shall never enter the Fort of the Christians, if I am listened to." He kept his word; if any one of those reprobates made his appearance before Sillery, he forced him to plant his cabin outside of the enclosure that was erected for God's children.

A letter that has come from Sillery says that every day there are discovered [155] new Nations of the Algonquin tongue. "I hope, some time," says one Father, "to see the lands, or, rather, the forests, that border the North sea, where there are villages of Savages who speak like the Montagnais, whom

encor de haches de pierres: ils font boüillir leur viande dans de longs plats d'eſcorce, qui leur ſeruent de chaudiere, comme faiſoient autres fois nos Sauuages. Ils n'ont aucuns ferremens; tous leurs outils ſont d'os, ou de bois, ou de pierres.

Vn autre dit que dans des Iſles du Lac des gens de mer, que quelques-vns appellent mal à propos les Puants, il y a quantité de peuples [156] dont la langue a grand rapport auec l'Algonquine: Qu'il n'y a que neuf iours de chemin depuis ce grand Lac iuſques à la mer, qui ſepare l'Amerique de la Chine: Et que s'il ſe trouuoit vne perſonne, qui vouluſt enuoyer trente François en ce païs-là, non ſeulement on gagneroit beaucoup d'ames à Dieu; mais on retireroit encor vn profit qui ſurpaſſeroit les deſpenſes qu'on feroit pour l'entretien des François qu'on y enuoyeroit, pource que les meilleures pelleteries viennent plus abondamment de ces quartiers-là. Le temps nous découurira ce que nous ne ſçauons encor que par le rapport de quelques Sauuages, qui nous aſſeurent auoir veu de leurs yeux ce qu'ils expriment de leur bouche.

[157] La Reyne ayant de la tẽdreſſe pour la conuerſion des Sauuages, & de l'affection pour l'eſtabliſſement de la Colonie Francoiſe en ce nouueau monde, y enuoya ce Prin-temps dernier quelque nombre de filles fort honneſtes, tirées de maiſons d'honneur. On n'en reçoit point d'autres dans cette nouuelle peuplade. Ie ſçay d'aſſeurance, que dix-huict ans ſe ſont écoulez, ſans que le Maiſtre des hautes œuures qui eſtoit en ce pays-là, ait fait aucun acte de ſon meſtier, ſinon ſur deux vilaines que l'on bannit apres auoir eſté publiquemẽt fuſtigées. Tant que ceux qui tiennent le timon, deffendront aux

we understand. Those tribes have as yet never seen a single European; they still use stone hatchets, and they cook their meat in long vessels made of bark, which serve them as kettles, just as was formerly the custom among our Savages. They have no iron tools, all their implements being of bone, wood, or stone."[10]

Another says that on certain Islands in the Lake of the people of the sea,—who are inappropriately called by some "the Stinkards,"[11]—there are many peoples [156] whose language strongly resembles the Algonquin; and that it is only nine days' journey from this great Lake to the sea separating America from China. It is also said, if some one were found willing to send thirty Frenchmen to that country, not only would many souls be won to God, but also a profit would be derived in excess of the outlay required for the maintenance of the Frenchmen sent out, since the best furs come in the greatest abundance from those regions. Time will reveal to us that which as yet we know only from the report of some Savages, who assure us that they have seen with their eyes what they express with their mouths.

[157] The Queen—who has a tender interest in the conversion of the Savages, and an affectionate care for the establishment of the French Colony in this new world—sent hither, this last Spring, a number of very deserving young women taken from honorable houses. No others are received into this new colony; and I know with certainty that, for the past eighteen years, he who has served as Executioner in this country was not called upon to exercise his trade, except in the case of two women of ill repute who were publicly whipped, and banished

Vaiſſeaux d'amener de ces marchandiſes de contrebande; tant qu'ils s'oppoſeront au vice, & qu'ils feront [158] regner la Vertu, cette Colonie fleurira, & ſera benite de la main du Tres-haut.

Mais pour retourner à ces bonnes Filles, Dieu leur a fait la grace apres mille dangers, & mille bourraſques, d'arriuer à bon port auec vne braue & genereuſe Amazone, que Dieu leur auoit donnée pour guide: C'eſt la Mere Renée de la Natiuité, Religieuſe Hoſpitaliere de la Maiſon des Filles de la Miſericorde de Quimper en Bretagne. Cette braue fille a eu quaſi autãt de peine, pour ainſi dire, d'ẽtrer en ce païs de Croix, & de ſouffrance que les Iſraelites en ont eu, pour entrer dans la terre de promiſſion; mais enfin ſon courage, ſa fermeté, ſa perſeuerance luy ont obtenu le congé & la benediction de Monſeigneur ſon Eueſque, & [159] la permiſſion de ſa ſuperieure, & l'aggreement de ſa Communauté, pour aller donner ſecours à ſes ſœurs, qui exercent ſainctement la Charité enuers les malades des François & Sauuages, en ce bout du monde. Les tempeſtes, & les dangers la reieterent deux fois dans le port, auec toute ſa trouppe. La maladie la teraſſa pour quelque tẽps: mais ſon cœur plus grand que le mal, plus fort que les dangers, la plus animé de l'amour de ſon Dieu, & de la charité du prochain, que les tempeſtes, du ſouffle des vents, iouit maintenant d'vn calme, & d'vne bonace, qu'elle ne peut exprimer, qu'en diſant qu'elle a trouué ſon paradis.

Changeons de propos, & deſcendons iuſques à Tadouſſac. Les nouueaux Chreſtiens de cette contrée, [160] ont leur quartier d'hyuer, & leur quartier d'Eſté. L'Hyuer, ils entrent dans leurs grandes

hence.[12] As long as those in authority shall forbid Vessels to bring in such contraband goods, as long as they shall oppose vice and cause [158] Virtue to reign, so long will this Colony flourish and be blessed by the hand of the Most high.

But, to return to those good young Women; after a thousand dangers and a thousand squalls, God graciously permitted them to arrive safely in port, with a brave and high-spirited Amazon whom God had given them as guide. This was Mother Renée de la Nativité, Hospital Nun of the House of the Daughters of Mercy, at Quimper, in Brittany. This brave sister had almost as much difficulty in entering this country of Crosses and sufferings, as the Israelites had, so to speak, in entering the promised land. But at last her courage, firmness, and perseverance obtained for her permission and benediction from Monseigneur her Bishop, [159] the permission of her superior, and the consent of her Community, to go and give aid to her sisters who are engaged in holy and Charitable offices toward the sick, both French and Savages, in this distant quarter of the world. Twice was she driven back into port with all her flock by storms and perils, while for some time illness prostrated her; but her heart — superior to disease, victorious over danger, more animated with love for her God and charity toward her neighbor than are storms with the breath of the winds — enjoys now a calmness and tranquillity which she can express only by saying that she has found her paradise.

Let us change the subject and go down as far as Tadoussac. The new Christians of that district [160] have there their winter and Summer quarters. In the Winter, they go into their great Forests to make

Foreſts, pour faire la guer[r]e aux Ours, aux Elans, aux Caribous, aux Caſtors & à quelques autres animaux, qui font les mets de leurs tables. Le Pere Pier[r]e Bailloquet de noſtre Compagnie, les a ſuiuis cet hyuer dans les bois. Le Capitaine de Tadouſſac l'auoit demandé. On nous eſcrit qu'il la fort bien traité. c'eſt à dire qu'il luy a touſiours témoigné de l'amour, & de l'affection. Cette bienueillance eſt à la verité vne grande douceur: mais elle n'a pas empeſché, que le Pere, n'ait eu la terre pour lict, & pour matelas, des eſcorces pour vn palais moins remply d'air que de fumée. Qu'il n'ait paſſé quelque mois ſans pain, ſans vin, ſans [161] ſel, ſans autre ragouſt que l'appetit: qu'il n'appaiſoit aſſez ſouuent qu'auec du boucan: c'eſt à dire auec des Anguilles, ou auec de la chair ſeichées à la fumée, & dans les ordures de leurs cabanes. Cela bien aſſaiſonné d'vn grand deſir de ſouffrir pour Dieu: de la candeur & de la vertu des nouueaux Chreſtiens, ſouſtient parfaitement le corps & l'ame, d'vn Ouurier Euangelique.

L'hyuer tirant aux abois, pour donner la vie au Printemps: Tous nos Chaſſeurs ſe retirent auec tout leur bagage, ſur les riues du grand Fleuue, en l'Ance, ou au Port, que nous appellons Tadouſſac, c'eſt icy où il ſe fait vne confeſſion publique, ſans gehenne, ſans torture, & ſans exaction. On dit qu'il y a vn païs, ou le froid eſt ſi grand, que toutes les paroles s'y gelent, & [162] quand le printemps s'approche, ces paroles venant à ſe degeler, on entẽd quaſi en vn momẽt, tout ce qui s'eſt dit pendant l'hyuer. Quoy qu'il en ſoit de cette fable, Il eſt vray, que tout ce qui s'eſt fait de mal pendant l'hyuer dans ces grands

war on the Bears, Elks, Caribous, Beavers, and other animals which serve to furnish their tables. Father Pierre Bailloquet, of our Society, followed them into the woods this last winter. The Captain of Tadoussac had asked for him, and we learn by letter that he treated him very well,—that is to say, he always showed him kindness and affection. This good will is in truth very pleasing; but it did not prevent the Father from having the earth for bed and mattress, and strips of bark for a palace, which was filled less with air than with smoke; nor did it save him from passing several months without bread, without wine, without [161] salt, and without any other sauce than appetite, which he did not satisfy very often except with smoked flesh,—that is, with Eels or meat dried in the smoke and filth of their cabins. Such food, well seasoned with a deep desire to suffer for God, and with the candor and truth of the new Christians, is ample sustenance for the body and soul of a Gospel Laborer.

When winter expires in giving birth to Spring, all our Hunters betake themselves, with all their goods, to the banks of the great River, at the Cove or Harbor which we call Tadoussac; and here, a public confession is held, without gehenna [rack], without torture, and without any coercion. There is said to be a country where the cold is so great as to freeze all words uttered there; and, [162] when spring approaches, upon these words thawing out, there is heard, almost in a moment, all that was said during the winter. Whatever may be the foundation of this story, it is true that all the evil that has been committed during the winter in these great woods is told to the Father publicly in the month of April.

bois, ſe dit publiquement au Pere au mois d'Auril. Les premiers venus font tout haut la confeſſion de ceux qui les ſuiuent, & cela, par vn zele qu'ils ont de la Iuſtice Chrétienne.

Cette année, vn ieune homme aiant commis quelque faute pendant l'hyuer, recognut en approchant du port de Tadouſſac, qu'il ne luy manquoit plus que la douleur, & vne bonne penitence, pour ſon crime, remarquant au viſage, & à la contenance du Pere, & des Anciens, que quelques vns auoient deſia cõfeſſé pour luy ſon [163] peché, le regret qu'il en auoit, fit qu'il ne ſe troubla point. Il ſe deſembarque, va trouuer les principaux Chreſtiens, n'oſant paroiſtre deuant le Pere: il leur temoigne ſa douleur, & leur demande vn bon chatiment pour ſon crime Ces bonnes gens armés de zele, luy ordonnent de ſe tenir à la porte de l'Egliſe les genous en terre, les mains iointes, & les épaules decouuertes, & en cette poſture, demander pardon à tous ceux qui y entreroient, les ſuppliant de tirer vengeance ſur luy, de l'offence qu'il a cõmiſe contre Dieu, & du ſcandale qu'il leur a donné. Auſſi toſt dit, auſſi toſt fait, Ce ieune homme bien ioieux, de n'eſtre point banny de l'aſſemblée des Chreſtiens, fit gaiement ce que ces bons Neophytes luy auoiẽt ordonné, Dieu vueille que ce zele [164] continuë long temps, s'il ne le faut pas exiger, auſſi ne faut il pas l'empeſcher.

Vn chreſtien, qui s'eſtoit autrefois meſlé de conſulter le Demon, ou le Manitou, ſe trouuant dans les bois, fut viuement tenté de reprendre ce malheureux métier. Il fait dreſſer vn tabernacle à leur mode: il entre dedans, contre le gré, & contre la volonté de ſa femme tres-bonne Chreſtienne, laquelle voiant auec

The first-comers recite aloud the confessions of those who follow, and this from a zeal which they feel for Christian Justice.

This year a young man, having committed some offense during the winter, became aware, upon approaching the port of Tadoussac, that he needed to do nothing farther than to feel sorrow and to perform a penance for his crime,—having noted, from the looks and faces of the Father and the Elders, that some persons had already confessed his [163] sin for him. In his regret for his sin, he was not disturbed at this, but, upon landing, went to seek the chief Christians, not daring to appear before the Father. He testified his sorrow to them, and asked them to impose upon him a good punishment for his crime. Those good people, armed with zeal, ordered him to take his station at the door of the Church, kneeling on the ground, his hands clasped, and his shoulders uncovered; and in that posture to ask pardon of all who should enter, begging them to take vengeance on him for his offense against God, and for the scandal that he had caused them. No sooner said than done. The young man, very happy at not being banished from the assembly of the Christians, cheerfully executed the orders of those good Neophytes. God grant that this zeal [164] may long continue. If it does not need to be exacted, so too it must not be checked.

A Christian, who had formerly practiced the art of consulting the Demon, or Manitou, was strongly tempted, while in the woods, to resume that wretched calling. Causing a tabernacle to be erected after their manner, he entered it, much against the will of his wife, who was a very good Christian. She,

douleur cette meſchante action de ſon mary, deſtache vn petit crucifix, qu'elle auoit à ſon chapelet, & le met ſur ce Tabernacle. Choſe eſtrange! cet homme au lieu de chanter, & de hurler comme ils font en conſultant leur Manitou, demeura muet, & interdit, ſans iamais pouuoir tirer aucune voix de ſon eſtomach. Ie vous laiſſe à penſer s'il ſortit [165] confus, & étonné de ſon tabernacle.

Vn capitaine nommé Iean Baptiſte EKhinechKaouat, étant malade à la mort dans les bois, ſec & decharné comme vn ſchelet, ſe fit preparer vne medecine, cõpoſée de ie ne ſçay quelle écorce, & de brins de ſapin infuſés dãs de l'eau tiede. Il prẽd en main cette medecine, & s'adreſſant à Dieu il luy dit. Toy en qui ie croy, & que i'honore. Tu as fait les écorces, & les fueilles, qui font les ingrediẽs de la medecine que ie vay prẽdre. Tu peux ſi tu veux me rendre la ſanté par cette medecine, rien ne t'eſt impoſſible. Rend la moy ie t'en prie: fais que ce breuage me ſoit ſalutaire. Ie le boy au nom du Pere, & du Fils, & du S. Eſprit. Auſſi toſt, dit il, que ie l'eu auallé, Ie ſenty qu'elle penetroit toutes les parties de mon corps, & [166] vne force ſecrette qui ſe couloit dans tous mes membres, & à meſme temps, il me ſembla que ie voiois tout à l'entour de moy des Enfans plus beaux que les Anges, que vous peignés dans vos tableaux, leſquels me diſoient ces parolles; Ne crains point, tu ne mourras pas. Prends courage, tu viuras. C'eſt ce que nous a rapporté ce bon Neophite homme bien ſage & bien meur. Quoy qu'il en ſoit, ſon cœur fut rempli de douceur, & d'õction, ſon corps fut remis en ſanté, & ſon ame plainement fortifiée en la Foy, & en la creance qu'il a receuë des premiers.

seeing with sorrow her husband engaged in this wicked action, unfastened a little crucifix attached to her rosary, and placed it upon the Tabernacle. Strange to relate, the man, instead of singing and howling, as is their custom in consulting their Manitou, was struck dumb, and remained abashed, unable to utter a single sound. I leave you to imagine [165] his confusion and embarrassment when he came out of his tabernacle.

A captain named Jean Baptiste Ekhinechkaouat, falling mortally ill in the woods, became emaciated and reduced to a skeleton. According to his wish, a medicine composed of some bark or other, and some sprigs of fir steeped in tepid water was prepared for him. He took it in his hand and, addressing God, said to him: "Thou, in whom I believe and whom I honor, thou didst make the bark and the leaves which form the ingredients of the medicine that I am about to take. Thou canst, if thou wilt, restore me to health by means of this medicine; nothing is impossible to thee. Give me back my health, I pray thee; cause this draught to be healthful to me. I drink it in the name of the Father, and of the Son, and of the Holy Ghost." "As soon as I had swallowed it," said he, "I felt it penetrate through every part of my body, and [166] a mysterious strength permeate all my limbs; at the same time, I seemed to see, all around me, Children more beautiful than the Angels whom you paint in your pictures. They said to me: 'Fear not; thou shalt not die. Take courage; thou shalt live.'" That is what was related to us by this good Neophyte, a man not wanting in discretion and ripeness of judgment. At any rate, his heart was filled with

Encor que ie paſſe ſous ſilence, quantité de beaux exemples, que ie remarque dans les lettres, & dans les memoires qui nous ont eſté enuoiés: Ie ne puis ometre vne action de charité faite par vne [167] Ieune femme Chreſtienne, appellée Antoinette Ouabiſtitecoué. Les Sauuages deuant le Bapteſme, n'aimoient pour l'ordinaire que leurs parens, & ſi quelque enfant ſe trouuoit deſtitué de ſes proches, ils l'aſſommoient par charité, diſant qu'apres auoir long-temps ſouffert, enfin il mouroit miſerable, n'aiant perſonne qui le ſoulageât. Deux pauures petits abandonnés de la ſorte ſous vne pauure eſcorce, eſtoient en danger de receuoir quelque coup de hache par vn païen, ſans ſe pouuoir quaſi plaindre; & le plus grand n'auoit qu'enuirõ onze ou douze-ans, & ſa ſœur n'en n'auoit que quatre: Celuy là auoit vn colier d'écroüelles fort horibles qui luy mangeoient toute la gorge, & la petite auoit vn flux de ſang qui la deſechoit iuſques aux os. Noſtre bõne Chreſtiẽne [168] les ayãt veuz dãs la ſaleté, dãs les ordures, dans des maladies ſi vilaine & dans le dernier abandon, en prend vn ſoin comme s'ils euſſent eſté ſes propres enfans. Elle les nettoye, elle leur va ſouuent querir des branches de ſapin qui ſeruent de littiere aux Sauuages, elle leur donne à manger, elle leur fait du bois & attiſe leur feu, elle ſe leue pluſieurs fois la nuict pour aſſiſter la petite, elle leur va chercher toutes les douceurs qu'elle ſe peut imaginer, demandant vn peu de raiſin, ou vn peu de prunes aux François pour leur donner: Et elle faiſoit tout cela auec vne douceur, vne gaieté, vne conſtance, qui faiſoit bien cognoiſtre qu'elle eſtoit animée d'vn autre eſprit que l'eſprit des Sauuages.

sweetness and unction, his body restored to health, and his soul fully strengthened in the Faith and in the belief which he was one of the first to receive.

Although I pass over in silence many beautiful examples which I have noted in the letters and memoirs sent to us, I cannot omit a deed of charity performed by a [167] Young Christian woman called Antoinette Ouabistitecoué. Before Baptism the Savages used to love, as a general thing, only their relatives; and if any child happened to be bereft of its kinsfolk, they would kill it out of charity, saying that, as it had no one to take care of it, it would at last die a miserable death after a long period of suffering. Two poor little children, thus forsaken in a wretched bark hut, without even the opportunity to make complaint to any one of their misery, were in danger of receiving a hatchet-stroke from some pagan. The older child was only about eleven or twelve years of age, and his sister was only four. The former was afflicted in a frightful manner with scrofula on his neck, and his entire throat was being eaten away by it; while the little girl suffered from a hemorrhage which was reducing her to a skeleton. Our good Christian woman, [168] seeing them afflicted with such foul diseases, in dirt, in filth, and in extreme destitution, took care of them as if they had been her own children. She washed them, went often to get fir-branches for them,—these are used by the Savages as bedding,—gave them food, prepared wood for them, and attended to their fire. She often rose in the night-time to help the little girl, and tried to procure for them all the delicacies that she could think of, asking the French for a few raisins or prunes to give to them. All this she did

Le Capitaine de Tadouſſac rauy [169] d'vn tel exemple, fit vne Harangue au milieu de la nuict à tous ſes gens, s'eſcriant à plaine teſte. Eſcoutez-moy, mes Freres, eſcoutez-moy, ne dormés pas, reueillez vous: Ie vous parle d'vne choſe d'importance. Ce ne ſont pas deux chiens que nous voions delaiſſés à la porte de nos cabanes. Ce ſont des hommes auſſi bien que nous. Ils ſont baptiſés auſſi bien que nous. Vous donnez à manger à vos chiens, vous les careſſez quelquesfois, vous les appellez, vous les menez auec vous, & maintenant que nous ſommes preſſez d'entrer dans les bois, quitterons-nous ces pauures enfans, qui ſont faits comme nous? Dieu nous les donne en garde. Ayez en ſoin, ce ſont mes enfans, nous dit-il, il regarde ce que nous ferons. Il eſcoute [170] ce que nous dirõs, & enfin il nous traittera comme nous les traitterons. En ſuitte de cette Harangue, il commande à ſa femme de donner tout le ſoulagement qu'elle pourra à ces pauures petits, & quand ils leuerent le camp, luy meſme les embarqua dans ſa chalouppe & les conduiſit à Sillery ou à Sainct Ioſeph pour y eſtre aſſiſtez. Ceux qui cognoiſſent le genie des Sauuages, diront auec raiſon, que Dieu ſeul peut changer les pierres en des enfans d'Abraham.

Vne jeune fille voyant ſes parẽs dans les larmes, pource qu'elle ſouffroit beaucoup, & qu'elle approchoit biẽ fort de ſon treſpas, leur dit d'vn ton qui faiſoit paroiſtre plus de joye que de triſteſſe. Pourquoy pleurez-vous? Ne vous affligez pas, ie m'en vay au Ciel. [171] Le Pere m'a dit que ceux qui eſtoient baptiſez, & qui obeiſſoient à Dieu ſeroient bien heureux. Ne ſuis ie pas baptiſée? Ne croy-ie pas en Dieu? Ne pleurez-point, bien toſt ie ne

with a sweetness, a cheerfulness, and a constancy that made it very evident that she was animated by another spirit than that of Savages.

The Captain of Tadoussac, delighted [169] with such an example, delivered a Harangue in the middle of the night to all his people, crying out at the top of his voice: "Hear me, my Brothers, hear me. Do not sleep, but wake up; I address you on a matter of importance. We see, abandoned at our cabin-doors, not a couple of dogs, but human beings like ourselves. They are baptized as well as we are. You give your dogs something to eat, you caress them sometimes, you call them, and take them with you; and now that we are in haste to go into the woods, shall we forsake these poor children who are made as we are? God gives them into our keeping and says to us, 'Take care of them, they are my children.' He will see what we do, he will hear [170] what we say, and at last he will treat us as we treat them." After this Harangue, he ordered his wife to give all the help she could to those poor little ones; and when they broke up camp he himself put them into his shallop and took them to Sillery, or Saint Joseph, to receive assistance. Those who are acquainted with the Savage nature will say with reason that God alone can transform stones into children of Abraham.

A young girl, seeing her parents in tears because she was in great suffering and was rapidly nearing her end, said to them in a tone indicative rather of joy than of sadness: "Why are you weeping? Do not be distressed, I am going to Heaven. [171] The Father told me that those who were baptized and obeyed God would be blessed. Am I not baptized?

ſouffriray plus. Le Pere qui a ſoin de cette Miſſion entrant là deſſus, elle luy dit, Mon Pere, ie me réjoüy quand ie te voy, ie ne crains point la mort, Ie n'ay rien de meſchant dans mon cœur: I'ay tout dit; Tu as embelly mon Ame, elle ira au Ciel. Mourir dans ces ſentimens, ce n'eſt pas mourir en Barbare.

Vn Pere qui a eſté bien auant dans le fleuue du Sagné, nous mande, qu'il a fait rencontre au lac de ſainct Iean, de deux Ieunes Sauuages Chreſtiens, qui ſe doutant bien qu'ils trouueroient vn Confeſſeur en ce quartier là, auoient fait deux cens lieuës de [172] chemin, pour ſe venir confeſſer, & communier, & pour emporter auec eux vn petit Calandrier, qui leur enſeignaſt les feſtes de toute l'année, c'eſt de ceux la qu'il eſt vray de dire, que de *Longinquo venerunt*, qu'ils ſont venus de loing, pour adorer IESVS-CHRIST.

Comme on acheuoit l'Impreſſion du dernier Cahier de cette Relation, on nous a rendu vne Lettre, venuë de la Rochelle; qui porte, qu'vn Vaiſſeau, nouuellement arriué de Canadas, dit que les Iroquois d'en bas, que nous appellons les Anniehronnons, ayans fait rencontre, ſur le grand Fleuue de S. Laurens, d'vn canot, ou d'vn petit bateau, qui portoit le Pere Simon le Moine à Montreal, conduit par deux Iroquois Onnontaeronnons; ont tué l'vn de ſes deux conducteurs, & ayant [173] maſſacré quelques Hurons & quelques Algonquins ſe ſont ſaiſis du Pere, & l'ont mis aux liens. Son autre guide ou conducteur voyant cette perfidie s'eſt écrié auec menaces, que ſes Compatriotes ſe reſſentiroient de cette trahiſon: qu'il ne ſe ſouçioit pas de la liberté qu'ils luy preſentoient,

Do I not believe in God? Do not weep; I shall soon suffer no more." The Father in charge of that Mission coming in at this point, she said to him: "My Father, I rejoice when I see thee; I have no fear of death. I have nothing wicked in my heart; I have told everything. Thou hast made my Soul beautiful; it will go to Heaven." To die in these sentiments is not to die like a Barbarian.

A Father who has been far up the river Sagné, informs us that he met, at the lake of saint John, two Young Christian Savages who, surmising that they would find a Confessor in that region, had traveled two hundred leagues [172] to come and confess, receive communion, and carry away with them a little Calendar which should tell them the feast-days of the whole year. Of these it may be said with truth, *Longinquo venerunt*—they came from afar to worship JESUS CHRIST.

While the last Sheet of this Relation was being Printed, we received a Letter from la Rochelle. It informs us that a Vessel, recently arrived from Canadas, brings word that the lower Iroquois, whom we call the Anniehronnons, met, on the great River St. Lawrence, a canoe or small boat, which, under the guidance of two Onnontaeronnon Iroquois, was carrying Father Simon le Moine to Montreal; that they killed one of his two conductors, and, after [173] slaying some Hurons and Algonquins, seized the Father and bound him. His other guide, or conductor, witnessing this perfidy, uttered loud threats that his Compatriots would resent this treachery, that he did not care for the liberty which they gave him, and that he would share the fortunes of the

qu'il courroit la meſme fortune que le Pere: Et puis qu'ils l'auoient garotté, qu'ils l'enchainaſſent auec luy: que iamais il ne le quitteroit: s'il eſt captif, ie ſuis captif auec luy: ſi vous luy oſtés la vie, donnés moy la mort, diſoit-il, ſi vous me mettés en liberté, deliés-le. Ces deloyaux craignans les menaces de cét Iroquois des païs plus hauts, delïerent le Pere, & le rendirent à ſon Guide, qui le conduiſit à Montreal. Là deſſus le bruit eſt, ſelon que le rapporte ce Nauire, [174] que les Iroquois d'enhaut vont prendre les armes auec les François contre les Iroquois d'en bas. Quoy qu'il en ſoit de cette nouuelle, ie puis dire ce qui ſuit auec vne grande probabilité.

Premierement que les Iroquois d'en bas, qui ont eu de la ialouſie contre les Iroquois d'enhaut, au traité de paix qu'ils ont commancé les premiers auec les François: ne ſouffriront pas aiſement que ces nations ſuperieures viennent trafiquer auec nos François: pource qu'ils ne ſeroient plus contraintes de paſſer par leurs Bourgadés. A quoy le chemin les oblige, quand ils vont porter leurs marchandiſes aux Hollandois.

Secondement, Ie ſçay fort bien qu'il eſt plus facile aux Iroquois d'en haut, de deſcendre au quartier des François, que d'aller chercher [175] les Hollandois. Leur Lac & noſtre grand Fleuue les peuuent doucement apporter, & toutes leurs marchandiſes iuſques aux magazins des François: mais quand il faut prendre leur route du coſté des Hollandois ils ſouffrent deux grandes incommoditez. La premiere eſt, qu'ils ſont contraints de faire la plus grande partie du chemin par terre, & à pied, & d'eſtre eux meſmes les mulets qui portent leur bagage, & leur

Father. Since they had bound the latter, he said, let them couple the two together; for he would never forsake him. "If he is a prisoner," said he, "I am a prisoner with him. If you take his life, put me to death. If you set me free, unbind him." Those traitors, fearing the threats of this Iroquois from the upper countries, unbound the Father and restored him to his Guide, who conducted him to Montreal. Thereupon, according to the report brought by this Vessel, [174] the upper Iroquois joined their forces with the French against the lower Iroquois. Whatever truth there may be in these tidings, I can make the following assertions with great probability.

First, the lower Iroquois — who have become jealous of the upper Iroquois, because of the treaty of peace which the latter were the first to conclude with the French — will not lightly suffer these upper nations to come and trade with our French people; for they would no longer be compelled to pass through their Villages, which their route obliges them to do when they carry their merchandise to the Dutch.

Second, I know with certainty that it is easier for the upper Iroquois to come down to the French settlements than to visit [175] the Dutch. Their Lake and our great River can bring them and all their goods easily to the warehouses of the French; but, when they are forced to take the route leading to the Dutch, they suffer two great inconveniences. The first is, that they are compelled to perform the greater part of the journey by land and on foot, and to be their own beasts of burden for carrying their baggage and merchandise. The second arises from the insolence of the Anniehronons, who, being the

marchandiſe. La ſeconde vient de l'inſolence des Anniehronons, qui eſtans comme les Maiſtres de ce trafic, ne traittent pas touſiours ciuilement les Iroquois d'en-haut. Peut-eſtre que ces commoditez & ces incommoditez induiront les Onontaeronons, & les autres Sauuages des païs Superieurs, de rompre pluſtoſt [176] auec les Anniehronons, qu'auec les François. Peut-eſtre auſſi que ce coup n'a eſté fait que par quelques ieunes eſtourdis, qui ſeront deſaduoüez de leur Nation. Cette année nous fera voir à découuert deuant que d'expirer, ce que nous ne voyons maintenant que dans des tenebres. Ie prie Dieu qu'il conduiſe le tout à ſa plus grande gloire. Amen, Amen.

FIN.

Masters, so to speak, of this trade, do not always treat the upper Iroquois with civility. Perhaps these conveniences and inconveniences will induce the Onontaeronons, and the other Savages of the Upper countries, to break [176] with the Anniehronons, rather than with the French. Perhaps, too, the authors of this deed are only some hairbrained young men whose action will be disclaimed by their Nation. This year will show us plainly, before its close, what we now see only in obscurity. I pray God to order it all to his own greater glory. Amen, Amen.

END.

LXXXVII

COPIE DE DEVX LETTRES

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1656

SOURCE: Reprinted from a copy of the original Cramoisy (H. 108) in Lenox Library, New York.

LETTRES
ENVOIE'ES DE LA
NOVVELLE FRANCE,
Au Pere Procureur des Miſſions de la Compagnie de IESVS en ces contrées.



A PARIS,
Chez SEBASTIEN CRAMOISY Imprimeur ordinaire du Roy ET GABRIEL CRAMOISY. ruë S. Iacques aux Cicognes.

M. DC. LVI.
Auec Priuilege du Roy.

COPIES OF TWO
LETTERS
SENT FROM
NEW FRANCE,
To the Father Procurator of the Missions of the Society of JESUS in those countries.

PARIS,

Printed by SEBASTIEN CRAMOISY, Printer in ordinary to the King, AND GABRIEL CRAMOISY. ruë St. Jacques, at the Sign of the Storks.

M. DC. LVI.

By Royal License.

[3] Copie de devx Lettres envoiées de la Novvelle France, au Pere Procureur des Miſſions de la Compagnie de IESVS en ces Contrées.

AVANT que de coucher les deux Lettres, dont il eſt fait mention dans ce Tiltre: I'ay creu qu'il ne ſeroit pas hors de propos, de rapporter en peu de parolles, ce que nous auons appris de la bonne & de la mauuaiſe fortune du païs, d'où elles ſont enuoiées.

[4] De cinq vaiſſeaux qui étoient ſortis de France, cette année derniere, pour aller porter quelque ſecours, & pour aller trafiquer en la Nouuelle-France, l'vn a eſté pris des Anglois, l'autre des Eſpagnols, vn troiſiéme a eſté perdu en mer, ou en quelque coſte, dont on n'a eu aucune nouuelle: Les deux autres ſont arriués en ce païs là, & puis retournés en France à bon port.

Or non ſeulement les marchands intereſſés dans ces trois Nauires, ont fait de grandes pertes, mais encor tout le païs en a beaucoup ſouffert: car outre les prouiſions, que l'on portoit à Monſieur le Gouuerneur, & aux particuliers, le ſecours que la Reine enuoioit, comme eſtant très affectionnée à la conſeruation de la Nouuelle-France, [5] & à la conuerſion des Sauuages, a eſté perdu entierement. L'Hoſtel-Dieu de Kebec, le Seminaire des Vrſulines, les nouueaux Chreſtiens, & nos Peres qui les inſtruiſent

[3] Copies of two Letters sent from New France to the Father Procurator of the Missions of the Society of JESUS in those Countries.

BEFORE writing the two Letters mentioned in the above Title, I thought that it would not be out of place to relate in a few words what we have learned of the good and evil fortunes of the country whence they are sent.

[4] Of five ships that sailed from France this last year to convey succor to and to traffic in New France, one was captured by the English, another by the Spaniards; a third was lost at sea or on some shore, no news of it having ever been received. The two others arrived in that country, and then returned safely to France.

Now not only have the merchants who were interested in those three Vessels incurred great loss, but the whole country has also greatly suffered through this. For, besides the provisions that were being conveyed to Monsieur the Governor and to private individuals, the succor sent by the Queen—who takes a very great interest in the preservation of New France, [5] and in the conversion of the Savages—was completely lost. The Hostel-Dieu of Kebec, the Seminary of the Ursulines, the new Christians, and our Fathers who instruct them in various places, have been deprived of the greater portion of their subsistence. *Dominus dedit, Dominus abstulit; sit*

en diuers endroits, ont eſté priués de la pluſpart de leur ſubſiſtance, *Dominus dedit, Dominus abſtulit. Sit nomen Domini benedictum.* Dieu l'auoit donné, Dieu l'a oſté. Son Sainct Nom ſoit beny. Il n'en voit pas de plus mauuais œil, ceux qui auoient fait la plus-part de ces aumoſnes.

A ce malheur en eſt ſuruenu vn autre moins important; mais touſiours bien facheux pour ceux qui aiment auec tendreſſe, le ſalut de ces Peuples, & qui ont de la curioſité d'en apprendre des nouuelles. Quantité de Lettres, & la Relation meſme des choſes qui [6] s'y ſont paſſées depuis vn an, ont eſté perduës. Le Meſſager à qui on auoit confié les paquets nouuellement arriués, a eſté volé entre la Rochelle & Paris. Vne boete qui eſtoit remplie de papiers & de Lettres a eſté briſée, & tout ce qu'elle contenoit, ietté çà & là par les voleurs. Le pauure Meſſager a ramaſſé tout ce qu'il a pû, & nous l'a apporté. C'eſt de là que nous tirerons vne partie du peu que nous allons dire.

La Relation de l'an paſſé, portoit que les cinq Nations Iroquoiſes eſtoient entrées dans vn grand pourparler de paix auec les François, & auec les originaires leurs Alliés. Quatre de ces Nations ont perſeueré dans leur premier deſſein de iouïr des doux fruicts de la paix. Elles n'ont fait aucun acte [7] d'hoſtilité; ains au contraire, elles ont donné des témoignages de leur bonne volonté, faiſant preſent aux François de quelques enfans pris ſur d'autres Sauuages plus éloignés, qui leur ſont ennemis. La ſeule Nation des Iroquois nommés Agnieronnons, qui ont commerce auec les Hollandois, s'eſt monſtrée perfide & déloiale à ſon ordinaire. Ces Barbares

nomen Domini benedictum. "God had given it,—God has taken it away; blessed be His Holy Name." He looks no less favorably upon those who had given the greater portion of those alms.

To this misfortune was added another, which was not so great, but which nevertheless is very regrettable for those who tenderly love the salvation of these Peoples, and who have some curiosity to learn news of them. A number of Letters, and even the Relation of [6] occurrences there for a year past, have been lost. The Messenger to whose care the recently-arrived packets were confided, was robbed between la Rochelle and Paris. A box filled with papers and Letters was broken, and all its contents were scattered here and there by the robbers. The poor Messenger gathered up what he could, and brought it to us. From these papers we derive a portion of the little we are about to say.

The Relation of last year stated that the five Iroquois Nations had entered into an earnest parley with the French, and with the natives, their Allies, with a view to peace. Four of those Nations persevered in their first design of enjoying the sweet fruits of peace. They committed no [7] hostile act; but, on the contrary, they gave proofs of their good will by presenting to the French some children, whom they had taken from more remote Savages who are their enemies. Only the Iroquois Nation called Agnieronnons, who trade with the Dutch, showed themselves perfidious and treacherous as usual. Those Barbarians attacked us at several places, but they experienced as many repulses on their side as we on ours. They killed everywhere, and everywhere they were killed.

nous ont attaqués en plusieurs endroits: mais auec autant d'echec de leur costé que du nostre. Ils ont tué par tout, & par tout ils ont esté tués.

Ils ont massacré vn Religieux de nostre Compagnie, nommé Iean Ligeois. Ce bon Frere, car il estoit Laïc, entendant de loing tirer quelques coups d'arquebuses, & sçachant que les Sauuages [8] Chrestiens estoient dans leurs champs, & qu'ils pourroient estre surpris par leurs ennemis, entra dans la foreſt pour découurir si quelques Agnieronons n'estoient point en embuscade. Ils y estoient en effet, & deuant qu'il les eut découuerts, ils le transpercerent d'vn coup d'arquebuse, luy couperent la teste, qu'ils laisserent, apres luy auoir enleué la cheuelure. Ce bon Religieux estoit homme de cœur, tout plein d'amour pour les pauures Sauuages. La charité qu'il leur portoit, luy a causé vne mort passagere, pour luy donner vne vie eternelle.

On fait mention dans vne Lettre particuliere du courage d'vne femme Algonquine, laquelle voiant son mary surpris & garroté par cinq Iroquois, prit vne hache [9] en main, & de deux coups portez à droit & à gauche auec vne promptitude étonnante, ietta roides morts sur la place, deux de ces Barbares; puis aiant promptement delié son mary s'auança pour en faire autant aux trois autres; qui épouuantés de la fureur de cette Amazone, n'eurent qu'autant d'esprit qu'il leur en falloit, pour prendre la fuitte.

Enfin apres plusieurs massacres de part & d'autre, apres auoir fait des prisonniers des deux costez, ces Barbares ennuyés de la guerre, ou pousſez d'vn esprit secret plus puissant & plus fort que celuy qui les possede, ont ramené les François captifs; & en suitte

They massacred a Religious of our Society named Jean Ligeois. That good Brother, for he was a Layman, hearing at a distance some arquebus shots, and knowing that the Christian Savages [8] were in their fields and might be surprised by their foes, entered the woods to ascertain whether there were not some Agnieronons in ambush. There were, indeed; and, before he could discover them, they had pierced him with an arquebus shot; they cut off his head, which they left behind, after removing the scalp. That good Religious was a man of heart, full of love for the poor Savages. The charity that he felt for them caused him a transient death, to give him an eternal life.

Mention is made in a private Letter of the courage of an Algonquin woman, who, when she saw her husband surprised and bound by five Iroquois, seized a hatchet [9] and with two blows — struck right and left, with astounding rapidity — she killed two of those Barbarians outright on the spot; then, having promptly unbound her husband, she advanced to do the same to the three others, who, dismayed at that Amazon's furious onslaught, retained only sense enough to seek safety in flight.

Finally, after many massacres on either hand, after prisoners had been taken on both sides, those Barbarians — weary of war, or inspired by some secret spirit more powerful and more potent than that which possesses them — brought back the French captives, and afterward asked that their prisoners be given back to them. This request was accompanied by a formal protestation that, according to their word, they would never attack [10] the French any more; but that they would continue the war against

demandé leurs priſonniers, auec vne proteſtation autentique, à leur dire, qu'ils n'attaqueroient iamais [10] plus les François: mais qu'ils continueroient la guerre contre les Algonquins & contre les Hurons: & qu'ils en maſſacreroient autant qu'ils en pourroient rencontrer au deſſus de la Bourgade Françoiſe nommée des Trois Riuieres: mais auſſi qu'ils ne paroiſtroient iamais en armes au deſſous de cette Bourgade.

Cet accord fait, le Pere Simon le Moine eſt allé auec vn François en leur païs, non ſeulement pour remener les priſonniers que nous auions faits ſur eux; mais encor pour cimenter cette paix autant qu'on la peut cimenter auec des Infideles alliés des Heretiques.

Pendant que ces choſes ſe paſſoient, ſont arriués à Kebec, des Iroquois Onnontaeronnons, qui habitent les contrées plus hautes, [11] tirant vers la ſource du grand fleuue Sainct Laurens. Ces Ambaſſadeurs ont non ſeulement confirmé & ratifié la paix qu'ils auoient commencée l'année precedente: mais ils ont encor demandé & obtenu deux Peres de noſtre Compagnie, ſçauoir eſt le Pere Ioſeph Chaumonot, & le Pere Claude Dablon, pour aller commencer vne Miſſion en leur pays. Et ayant appris que les Iroquois Agnieronnons n'auoient pas voulu faire la paix vniuerſelle, ils les ont improuués, & apres leur auoir reproché leur perfidie, ils ont proteſté hautement qu'ils ne vouloient plus de guerre, ny auec les François, ny auec les Algonquins, ny auec les Hurons: *Populus qui ſedebat in tenebris, vidit lucem magnam.*

Ce n'eſt pas encor tout, les Iroquois [12] meſmes les plus éloignés, appellés les Sonnontoeronnons, ſont auſſi venus iuſques à Kebec, pour declarer qu'ils vouloient la paix. C'eſt vn trait de prudence: pour

the Algonquins and the Hurons, and would massacre all whom they should meet above the French fortified Village called Three Rivers; that, moreover, they would never appear in arms below that Village.

This agreement having been arrived at, Father Simon le Moine went with one Frenchman to their country,—not only to take back the prisoners whom we had captured from them, but also to cement that peace, as well as it can be cemented with Infidels who are allied to Heretics.

While these events were passing, there came to Kebec some Onnontaeronnon Iroquois who inhabit the upper country, [11] toward the source of the great river Saint Lawrence. These Ambassadors not only confirmed and ratified the peace which they had commenced in the previous year, but they also asked for and obtained two Fathers of our Society—namely, Father Joseph Chaumonot and Father Claude Dablon[18]—to go and commence a Mission in their country. And having learned that the Agnieronnon Iroquois had refused to join in the general peace, they upbraided them; and after reproaching them with their perfidy, they loudly protested that they no longer wished for war, against either the French, the Algonquins, or the Hurons. *Populus qui sedebat in tenebris, vidit lucem magnam.*

That is not all; even the Iroquois [12] who are the farthest away, who are called the Sonnontoeronnons, also came to Kebec to declare that they desired peace. This is an act of prudence on their part, for they are molested by a Nation whom our French have called the Cat Nation, and they did not wish to have so many enemies on their hands at the same time. It is true that all those upper nations are displeased

ce qu'ils ſont moleſtés par vne Nation, que nos François ont nommée la Nation du Chat, & ils ne veulent pas auoir tout à la fois tant d'ennemis ſur les bras. Il eſt vray que toutes ces nations ſuperieures, ſont rebutées de l'inſolence des Iroquois Agnieronnons, & que la facilité du commerce auec les François, leur eſt plus douce, que les chemins faſcheux qu'ils ont pris iuſques à maintenant, paſſant par le païs des Agnieronnons pour aller trouuer les Hollandois. Voila ce que nous auons apris de quelques Lettres, & de la bouche de ceux qui ſont [13] nouuellement retournés de la Nouuelle France. Venons maintenant aux deux Lettres que nous auons promiſes. Il ſera facile de les entendre, apres auoir leu ce que nous venons de dire.

MON R. PERE,

Pax Chriſti,

Depuis toutes nos Lettres fermées, le Nauire ayant deſia tiré le premier coup de canon, pour donner aduis aux paſſagers, qu'il eſt ſur ſon depart: vne Chaloupe arriuée des trois Riuieres & de Montreal nous apporte de bonnes nouuelles. Vous aurés appris par nos precedentes, que trente perſonnes Iroquois pour la pluſpart & Iroquoiſes; car ces bonnes gens ont amené leurs fẽmes auec eux, pour marque de paix; vous aurés, dis-je, [14] appris qu'ils emmenent en leur païs le Pere Chaumonot & le Pere Dablon, & que dés le chemin Dieu leur touche le cœur, vne partie d'entre-eux s'eſtant deſia declarés Cathecumenes. Voicy comme en parle le Pere Chaumonot écriuant à la Mere ſuperieure des Vrſulines de Kebec, en date du quatriéme d'Octobre de cette année 1655.

with the insolence of the Agnieronnon Iroquois, and that open commerce with the French is more agreeable to them than the difficult roads that they have hitherto followed in passing through the country of the Agnieronnons to seek the Dutch. This is what we have learned from some Letters, and from the mouths of those who have [13] recently returned from New France. We now come to the two Letters which we promised to give. It will be easy to understand them, after what we have just said.

MY REVEREND FATHER,
Pax Christi.

After all our Letters were closed, and the Ship had already fired the first gun to warn the passengers that it was on the point of departure, a Shallop that has arrived from three Rivers and Montreal brings us good news. You will have learned from our previous letters that thirty persons, most of whom are Iroquois men and women,—for those good people have brought their wives with them, as a token of peace,—you will, I say, [14] have learned that they are taking Father Chaumonot and Father Dablon to their country, and that even on the way God is touching their hearts, for some among them have already declared themselves Catechumens. This is what Father Chaumonot says of them, in writing to the Mother superior of the Ursulines of Kebec, on the fourth of October of this year, 1655. "My Reverend Mother, to-morrow, if it please God, we shall lose sight of the last dwellings of our friends, to go and seek those of our enemies. The wife of our Iroquois Captain is being instructed on the way, with six others, both men and women, in addition

Ma R^de^ Mere, demain s'il plaiſt à Dieu, nous quitterons de veuë les dernieres habitations de nos amis, pour aller chercher celles de nos ennemis. La femme de noſtre Capitaine Iroquois, ſe fait inſtruire ſur les chemins, auec ſix autres tant hommes que femmes, outre nos Chrétiens Hurons, & nos deux Iroquois de Sonnontouan, qui eſt la nation Iroquoiſe la plus éloignée de nous, & la plus peuplée.

[15] Ce ſont en tout dix-huit perſonnes priant Dieu ſoir & matin. Ie vous recommande cette petite Egliſe voyageante auec leurs Paſteurs. Noſtre Capitaineſſe m'a prié de vous écrire qu'elle tiẽdra parolle, & qu'elle vous enuoira, non ſa fille, qui eſt trop petite, mais vne de ſes ſœurs qui eſt de l'âge de Marie vôtre petite Huronne. Cette Capitaineſſe aiant laiſſé à Montreal vne ſienne parente, lors qu'elle eſt deſcenduë à Kebec, l'a eſté voir auſſi toſt que nous y ſommes arriués, & nous la amenée pour la faire prier Dieu, & en ma preſence elle la inſtruite ſur les myſteres que nous luy auons enſeignés. Plaiſe à Dieu qu'elle face le meſme lors qu'elle ſera de retour en ſon païs, & qu'elle gagne à Dieu tous ſes autres parens. Elle m'a prié de vous [16] écrire qu'elle ne fâcheroit plus celuy qui a tout fait, & que c'eſt du fond de ſon cœur, qu'elle veut viure & mourir Chreſtienne. Elle ſaluë ſa fille adoptiue Marie voſtre Huronne, & toutes les Meres. Et moy i'aioûte qu'elles prient Dieu pour ſa totale conuerſion. *Voſtre tres-humble Seruiteur en Noſtre Seigneur* Echon. *C'eſt le nom Huron* du Pere Chaumonot.

En vne autre Lettre, le Pere aioûte, que ces femmes Iroquoiſes ſont rauies des chants en la langue Huronne qu'elles entendent. Elles les apprennent

to our Christian Hurons and our two Iroquois from Sonnontouan,— which is the Iroquois nation the most remote from us, and the most populous of all.

[15] "In all, there are eighteen persons who pray to God, night and morning. I commend to you this little traveling Church with their Pastors. Our Chieftainess has begged me to write to you that she will keep her word, and that she will send you, not her daughter, who is too small, but one of her sisters who is of the same age as Marie, your little Huron girl. That Chieftainess had left a relative of hers in Montreal when she herself came down to Kebec; she went to see her as soon as we arrived there, and brought her to us, to make her pray to God; and, in my presence, she instructed her in the mysteries which we had taught her. May it God please that she may do the same when she returns to her own country, and that she may win all her other relatives to God. She begged me [16] to write to you that she would no longer offend him who has made all; and that from the bottom of her heart she wishes to live and to die a Christian. She sends greeting to her adopted child Marie — your Huron — and to all the Mothers. For my part I add: May they pray to God for her complete conversion. *Your very humble Servant in Our Lord*, Echon." *That is the Huron name* of Father Chaumonot.

In another Letter, the Father adds that those Iroquois women are delighted with the songs that they hear in the Huron tongue. They learn them with as much devotion as they take pleasure in them,— especially the songs on the *Pater*, and on the commandments of God; and a prayer addressed to JESUS CHRIST to deliver us from Hell, and [17] to

auec autant de deuotion qu'elles y prennent de plaiſir. Sur tout les chants ſur le *Pater* ſur les commandemens de Dieu, & vne priere addreſſée à IESVS-CHRIST, afin qu'il nous deliure de l'Enfer, & [17] qu'il nous conduiſe au Ciel apres la mort. Quand ces chans paſſent de l'oreille au cœur, c'eſt vn coup de ſalut, & vne marque que Dieu y veut eſtre le Maiſtre.

Priés Dieu, s'il vous plaiſt, qu'il continuë ſes benedictions ſur de ſi heureux commencemens, *Amen, Amen.*

De V. R.

A Kebec ce 13. d'Octobre 1655.

Tres-humble ſeruiteur en Noſtre Seigneur,
FRANÇOIS LE MERCIER.

[18] VOICY LA SECONDE LETTRE ENUOIÉE AU MESME PERE.

MON R. P.

Pax Chriſti,

Il y a desja quelques iours que le vent contraire retient à noſtre Rade de Kebec, le Nauire qui nous deuoit quitter dés le commencement de ce mois. Il fera voile demain matin, iour de ſainct Luc, dix-huictieſme d'Octobre; & auiourd'huy, la nuict eſtant desja fermée, vn Canot d'Iroquois Sonnontoeronnons vient d'arriuer, qui nous apporte des nouuelles de paix de tous coſtés. Leur principal deſſein eſt de nous témoigner par vn Ambaſſade exprés, [19] & par les preſens qu'ils apportent, qu'ils ne reſpirent que la paix, & que iamais ils n'auront de guerre auec nous. Ils ont fait rencontre dans leur chemin des

lead us to Heaven after death. When these songs pass from the ear to the heart, it is a stroke of salvation and a sign that God wills to become the Master thereof.

Pray God, if you please, to continue to bless such happy beginnings. *Amen, Amen.*

Your Reverence's

At Kebec, this 13th of October, 1655.

Very humble servant in Our Lord,

FRANÇOIS LE MERCIER.

[18] HERE IS THE SECOND LETTER SENT TO THE SAME FATHER.

MY REVEREND FATHER,

Pax Christi.

For some days contrary winds have detained in our Roadstead of Kebec the Ship that was to leave here at the beginning of this month. It will sail to-morrow morning, on saint Luke's day, the eighteenth of October; and to-day, just at nightfall, a Canoe of Sonnontoeronnon Iroquois has arrived, bringing us news of peace on all sides. Their chief object is to assure us — by a special Embassy, [19] and by the presents that they bring — that they wish only for peace, and that they will never go to war against us. On their way they met some Onnontaeronnons, who are carrying in their Canoes Father Chaumonot and Father Dablon to their country, there to commence a new Mission. They assure us that those people are full of affection and of respect for their guests. At the same time some Hurons who have come from the Iroquois of the lower country, called Agnieronnons, also tell us

Onnontaeronnons, qui portent dans leur Canots le Pere Chaumonot & le Pere Dablon en leur païs, pour y cõmencer vne nouuelle Miſſion: ils nous aſſeurent que ces peuples ſont plains d'amour & de reſpect pour leurs hoſtes. A meſme temps quelques Hurons venus des Iroquois des païs plus bas, nommés Agnieronnons, nous diſent auſſi, qu'ils ont veu en chemin le Pere Simon le Moine, & ſa compagnie, & que leurs Guides Agnieronnons leur ont fait paroiſtre vn cœur d'Amy, tel qu'ils nous l'ont fait paroiſtre dans leur Ambaſſade. Ces meſmes [20] Hurons diſent, qu'à leur depart des Bourgades Iroquoiſes les nouuelles eſtoient déja arriuées des approches du Pere, & de la paix faite auec nous. Ce qui auoit eſté receu auec des acclamations ſi publiques, que les hommes, les femmes & les enfans, les Guerriers & les Capitaines, & les Anciens du païs qui ſont comme les Conſeillers d'Eſtat, en auoient ietté des cris de ioye, qui eſſuierent la triſteſſe que leur deuoit cauſer la nouuelle qu'ils receurent en meſme temps de la priſe & de la mort de quelques-vns de leurs gens, brûlés par les Hurons & par les Algonquins. Et ainſi vous voyés, que ce que i'ay dit au commencement de la preſente, eſt veritable, qu'il nous vient des nouuelles [21] de paix de tous coſtés, c'eſt à dire de toutes les Nations Iroquoiſes. Cet ouurage eſt plus du Ciel que de la terre. Dieu ſeul à vray dire, eſt l'Autheur de cette paix, à laquelle la prudence humaine n'a quaſi rien contribué, & meſme n'y pouuoit voir aucun iour. Si bien que nous auons ſujet d'eſperer que le meſme bras tout puiſſant continuera ce qu'il a commencé, ſi nous ſuiuons ſes conduites. Nous attendons de luy les momens de noſtre bon heur. Ce qui depend de

that they saw on the way Father Simon le Moine, with his company; and that their Agnieronnon Guides manifested a Friendly spirit toward them, such as they showed to us during their Embassy. These same [20] Hurons say that, on their departure from the Iroquois Villages, news had already been received of the Fathers' approach, and of the peace made with us. This had been received with such public rejoicings that men, women, and children, Warriors and Captains, and the Elders of the country — who are, as it were, the Councilors of State — had uttered exclamations of joy. These cries dispelled the sorrow that would have been caused them by the news, which they received at the same time, of the capture and death of some of their people, who were burned by the Hurons and the Algonquins. Thus you see that what I stated at the beginning of this letter is true, that news [21] of peace comes to us from all sides,— that is to say, from all the Iroquois Nations. This is more the work of Heaven than of earth. To speak truly, God alone is the Author of this peace, to which human prudence has contributed almost nothing, and which it even could see no means of obtaining. Accordingly, we have reason to hope that the same all-powerful arm will continue that which he has commenced, if we follow his guidance. We expect from him the moments of our happiness. That which depends on us is to follow the paths that he opens up to us, and not to prevent the effect of his wholly lovable goodness toward us, and toward the peoples whose conversion he wills, it seems, to effect through us. Those who sustain us by their kind gifts and their prayers have [22] much reason to praise God with us, since he accomplishes their

nous eſt de ſuiure les voyes qu'il nous ouure, & de ne pas empeſcher l'effet de ſes bõtés toutes aimables ſur nous, & ſur les peuples qu'il ſemble vouloir conuertir par noſtre moien. Ceux qui nous ſouſtiennent par leurs bien-faits & par leur prieres, ont [22] bien ſuiet de benir Dieu auec nous, puis qu'il accomplit leurs deſirs. Voicy la fin d'vne Lettre que ie viens de receuoir tout fraichement du Pere Dablon, par les mains des Sonnontoeronnons qui l'ont rencontré en chemin, elle eſt écrite du neufiéme du courant. Nous continuons noſtre chemin, dit il, auec vn tres-beau temps, & auec de grandes eſperances de vous apporter de fort bonnes nouuelles au Printemps prochain: Les prieres ſe font ſoir & matin, & les Iroquois s'y rangent auec affection. Ce ſont de petits commencements qui font voir que Dieu a quelque haut deſſein ſur ces peuples, & qu'il a entendu la voix du ſang qu'ils ont répandu eux-meſmes. Il écoutera auſſi celles de V. R. & de tous ceux [23] qui s'intereſſent en tant d'endroits pour le ſalut de ces pauures miſerables. Nous ſommes en bonne ſanté, graces à Dieu. La Sagamité dont nous viuons, n'a pas mauuais gouſt, ie la trouueray bonne auec le temps. Ie dors auſſi bien ſur la terre, que ie faiſois ſur vn matelas, ou que ie ferois ſur vn lict de plumes. Apres tout, on trouue mieux Dieu, où il y a moins d'embarras de la creature. V. R. nous continuëra toûjours, s'il luy plaiſt, l'aſſiſtance de ſes ſaincts ſacrifices, & moy à eſtre par tout, *Voſtre tres-humble & obeiſſant ſeruiteur en noſtre Seigneur*, Clavde Dablon.

Le Pere Ioſeph Chaumonot m'écrit auſſi dans les meſmes eſperances, & dans la ioie de ce qu'il préuoit; & ſur tout dans la ſatisfaction qu'il reſſent de ce qu'il

desires. Here is the conclusion of a Letter that I have quite recently received from Father Dablon, by the hands of the Sonnontoeronnons who met him on the way. It is written on the ninth of the present month: "We continue our journey," he says, "with very fine weather and with great hopes of bringing you very good news next Spring. Prayers are said night and morning, and the Iroquois join in them with affection. These are slight beginnings, which show that God has some great design regarding these peoples, and that he has heard the voice of the blood which they themselves have shed. He will also listen to the prayers of Your Reverence, and of all [23] who interest themselves in so many places for the salvation of these poor wretches. We are in good health, thanks be to God. The Sagamité on which we live has not a bad taste; I shall find it good in time. I sleep as well on the ground as I did on a mattress, or as I would in a feather-bed. After all, one more easily finds God where there are fewer creature encumbrances. Your Reverence will ever continue, if you please, to assist us by your holy sacrifices; and I shall continue to be, everywhere, *Your very humble and obedient servant in our Lord*, CLAUDE DABLON."

Father Joseph Chaumonot also writes me with the same hopes and in the joy of what he foresees; and, above all, in the satisfaction that he feels because he is going to suffer for God's cause. For it is [24] true that the fruits which are gathered in these Missions are watered solely with the sweat of those who labor therein, as they have been with the blood of the Fathers who have preceded them. Provided God be glorified there, our lives will be only too blessedly

va ſouffrir pour la cauſe de Dieu. Car il eſt [24] vray que les fruicts qu'on recueille en ces Miſſions, ne ſont arrouſés que des ſueurs de ceux qui y trauaillent, comme ils l'ont eſté du ſang des Peres qui les ont precedés. Pourueu que Dieu y ſoit glorifié, noſtre vie y ſera trop heureuſement conſommée. Mais nous prions V. R. de nous procurer du ſecours aupres de noſtre R. P. Prouincial, puis que Dieu nous donne ouuerture, il faut y aller à corps perdu & y perdre ſaintement ſon ame pour la retrouuer plus ſaintement dans le cœur de IESVS-CHRIST, qui le premier a perdu ſon ame pour nous, V. R. Nous obtienne cette benediction.

Mon R. P.

Voſtre tres-humble & obeiſſant
ſeruiteur en noſtre ſeigneur,
FRANÇOIS LE MERCIER.

A Kebec la nuict du *17.* d'Octobre 1655.

[25] I'aioûteray encor deux mots à ces deux Lettres, on ne parle icy (dit l'vn de ceux qui écriuent) que de Baptémes, que de Mariages, & que de baſtimens, & perſonne n'y meurt que de vieilleſſe ou de mort violente.

L'vne des Maiſtreſſe du Seminaire des Vrſulines m'eſcrit merueille de la douceur, de la docilité & de l'eſprit des enfans originaires du pays, ſoit François, ſoit Sauuages. Elle dit que les Iroquois deſcendus à Kebec les eſtant allés viſiter en leurs parloirs, ont eſté rauis, voians la gentilleſſe des petites filles Sauuages eleuées à la Françoiſe, ils demandoient combien il falloit de temps pour franciſer vne fille, & luy

consumed. But we beg Your Reverence to procure us assistance from our Reverend Father Provincial; since God gives us an opening, we must enter it forgetting ourselves, and holily lose our lives, to find them again more holily in the heart of JESUS CHRIST, who was the first to lose his life for us. May Your Reverence obtain that blessing for Us.

My Reverend Father,

Your very humble and obedient servant in our lord,
FRANÇOIS LE MERCIER.

At Kebec, on the night of the 17th of October, 1655.

[25] I shall add a few more words to these two Letters. "Nothing is spoken of here" (says one of those who write) "except Baptisms, Marriages, and buildings; and no one dies here except of old age or by violent death."

One of the Mistresses of the Seminary of the Ursulines writes me marvelous accounts of the gentleness, docility, and intelligence of the children born in the country, both French and Savages. She says that the Iroquois who came down to Kebec, and who went to visit them in their parlors, were delighted when they saw the gracefulness of the little Savage girls, who had been reared in the French manner. They asked how long it took to frenchify a girl, and to teach her what the little Hurons did in their presence. [26] The Iroquois women, to whom the Ursuline Mothers gave a feast, could not contain themselves. "The eyes of the Chieftainess," to make use of the expressions written in my paper, "were captivated at the sight of a

apprendre ce que de petites Huronnes faiſoient paroiſtre en leur preſence. [26] Les femmes Iroquoiſes à qui les Meres Vrſulines firent feſtin, ne ſe pouuoient comprendre. La Capitaineſſe, pour me ſeruir des termes couchés ſur mon papier, fut priſe par les yeux à la veuë d'vne ieune Seminariſte nommée Marie Arinadſit, elle la voulut voir ſans barriere & ſans grille entre deux: on la fit ſortir hors du Monaſtere, elle la prit, l'embraſſa, l'appella ſa fille, & l'autre ſa mere, elle la fit manger auec elle dans vn meſme plat. La fille qui ne manque ny d'eſprit ny d'adreſſe, demanda permiſſion de faire vn preſent à ſa mere, ce que luy eſtant accordé elle alla querir vn beau couſteau qu'elle offrit de bonne grace au grand Capitaine des Iroquois, & puis tirant vn bel étuy doré, auec vn beau ruban de [27] ſoie, elle le preſenta à ſa femme, qu'elle appella ſa mere, & comme elle les vit remplis d'amour & de tendreſſe pour elle. Viués, leur dit-elle, auec nous doreſnauant comme auec vos freres, ne ſoions plus qu'vn peuple, & pour marque de voſtre affection enuoiés de vos filles au Seminaire, ie ſeray leur ſœur ainée, ie leur apprendray à prier Dieu, & toutes les autres choſes que les meres m'ont enſeignées: Et là deſſus elle ſe mit à lire deuant eux en Latin, en François & en Huron, puis elle entonna des Cantiques ſpirituels en ces trois Langues, c'eſt là que ces bonnes gens furent tous hors d'eux-meſmes, demandant combien il falloit de temps pour apprendre tant de choſes & pour ſi bien franciſer [28] vne fille Sauuage, promettant qu'ils ne manqueroient pas d'enuoier leurs enfans en vne ſi bonne échole.

La premiere choſe que font les Etrangers qui

young Seminarist named Marie Arinadsit. She wished to see her without a barrier and without a grating between them. The girl was sent outside the Monastery; she took her; she embraced her; she called her her daughter, while the latter called the other her mother; the woman made her eat with her out of the same dish. The girl, who is not wanting in sense or in cleverness, asked permission to give a present to her mother; this being granted, she went to get a handsome knife, which she offered with much grace to the great Captain of the Iroquois. Then, drawing out a handsome gilt box with a fine silk ribbon, [27] she presented it to his wife, whom she called her mother; and as she saw that they were filled with love and tenderness for her, she said to them: 'Live with us henceforward, as with your brothers; let us be but one people; and, as a mark of your affection, send some of your girls to the Seminary. I will be their elder sister; I will teach them to pray to God, and all the other things that the mothers have taught me.' Thereupon, she began to read before them in Latin, in French, and in Huron; and she sang Hymns in those three Languages. Then those good people were quite beside themselves, asking how long it took to learn so many things, and to frenchify [28] a Savage girl so well; and they promised that they would not fail to send their children to so good a school."

The first thing that Strangers do who come to Kebec is to go and see the Virgin girls,—that is to say, the Nuns. They admire their charity, especially at the Hostel-Dieu where they see the sick cared for with such cleanliness, such neatness, and such charity, by gentle, modest, and reserved maidens,

deſcendent à Kebec, c'eſt d'aller voir les filles Vierges, c'eſt à dire les Religieuſes: Ils admirent leur charité, nommément à l'Hoſtel-Dieu, où ils voient des malades ſecourus auec tant de propreté, auec tant de netteté, & tant de charité par des filles douces, modeſtes, & retenuës, qu'ils en ſont ſurpris: Auſſi faut-il confeſſer que d'inſtruire les Enfans auec amour, penſer les malades auec charité, courir auec zele apres les Barbares, & les amener à IESVS CHRIST, c'eſt vn fruict du Ciel & non pas de la terre, vne benediction de la grace, & non de la nature.

that they are astonished at it. Thus it must be admitted that to instruct Children with love, to care for the sick with charity, to hasten with zeal after the Barbarians, and to bring them to JESUS CHRIST, is a fruit of Heaven, and not of earth; a blessing of grace, and not of nature.[14]

LXXXVIII — LXXXIX

Two Documents of 1656

LXXXVIII. — Lettre du R. P. Paul le Jeune à la R. M. de Saint Bonaventure, à Kebec; La Rochelle, 10 mars, 1656

LXXXIX. — Concession des Terres dans le païs des Onnondageoronons, par Jean de Lauson, gouverneur; Quebeq, 12 apvril, 1656

SOURCE: For each of these documents, we follow the original MS. in the archives of St. Mary's College, Montreal.

Lettre du R. Père Paul le Jeune à la R. Mère de Saint Bonaventure, à Kebec.

MA R^DE MERE

La paix et L'amour de nostre Seig^r. pour salut.

Je responderay a vos Lettres selon L'ordre que ie les ay reçuës La premiere qui est du 4 d'Aoust dit en peu de mots beaucoup de mal touchant les Iroquois elle donne, quelque esperance de ce qui est arriué depuis. Je vous scay bon gré de n'auoir point desesperé dans les plus mauuais temps

Vostre seconde du 30 sept. dit que vous aués fait vos efforts pour faire changer v^re fond Je l'ay fait aussy bien que vous mais Mad. ny veut point entendre. Je vous ay mandé qu'il avait esté attaqué par deux endroits on a accordé pour L un L autre est encor en debat et tout de nouueau on eschange pour vn autre endroit Made. deguillon m'en auoit donné aduis et informé de ce que ie debuois faire i'ay taché de coniurer la tempeste tant que La guerre durera v^re fond sera trauersé.

Il est vray que la perte que vous auez faite dans le vaisseau flammand et dans le capit. le roy est grande. Le païs et nous et les vrsulines ont perdu Quelque chose dans ces deux vaisseaux et beaucoup dans celuy de la Rochelle. Le P Lyonne se devoit embarquer dans ce vaisseau mais estant necessaire qu'il

Letter from the Reverend Father Paul le Jeune to the Reverend Mother de Saint Bonaventure, at Kebec.

MY REVERENDE MOTHER,

The peace and love of our Lord be my greeting.

I will answer your Letters in The order in which I received them. The first, which is dated August 4th, relates, in few words, much evil respecting the Iroquois; it gives some promise of what has happened since. I am grateful to you for not having despaired in the worst times.

Your second, of september 30, says that you have made efforts to exchange your property. I have done so, as well as you; but Madame will not hear of it. I sent you word that this had been contested in two points; an agreement has been reached in regard to one, The other is still in debate, and quite recently an exchange is being made for another place. Madame deguillon had given me notice thereof, and informed me of what I was to do. I have tried to avert the storm; but, as long as The war shall last, your land will be traversed.

It is true that the loss which you have sustained through the flemish vessel and captain le roy is great. The country, and we, and the ursulines have lost Something in these two vessels, and much in that of la Rochelle. Father Lyonne was to embark in this vessel; but as it was necessary that he should

demeurat pour quelque affaire il partit sans luy. Il fut trois mois en mer puis relaschant il a esté pris par Les Espagnols et les secours que la Reine envoyoit voila de grandes pertes.

Je verray bien icy si montreal vous demande veritablemẽt. J'ay ouÿ dire qu'il vouloit des filles de m^r^ de la dauversiere s'il s'est ravisé il le fera paroistre. i'ay v^re^ procuration vos sœurs et moy escoutons tout et mad. d Eguillon aura cognoissance de tout.

Je ne suis pas marry que vos bastiments sont auancés il faut esperer en Dieu. madame vous pourra aider. Je pousserai à la roüe. Je n'ay iamais cru que Madem. Nau deuait estre religieuse. Je vous assure qu'on a fortement poussé et pressé son enuoy en Canada made. du viger m'a dit quelle estoit sa parente.

Celuy qui auoit arreste la m. de s^te^. Agnes luy a enfin donné liberté. La Superieure de l'hotel Dieu de Baieux m'escrit que vous ne demandés point de filles cette année. Les dangers sont moindres. la paix est faite auec L Anglois. J'agiray selon que ie verray les inclinations portées de ceux ou celles a qui il appartiendra d'enuoyer des filles. Pour vous parler ingemment, L'Arrest de la mere Agnes ne vient pas comme ie vois finallement de vous autres, mais comme on auoit fait difficulté sur son âge cela au commencement la presqu'empesche mais cet obstacle estant leué il y en vient vn autre auquel ie vois que vous n'attendrez pas La bonne fille a tousiours le mesme desir la maison de Dieppe, n'est pas refroidie sur ce suiet.

M^r^. Mabine a paié la moitié des 400ll. il assure

remain on some business, it sailed without him. It was three months on the sea; then putting back, it was taken by The Spaniards,—as was also the aid sent by the Queen. These are great losses.

I will certainly ascertain here whether montreal really requires you. I have heard that it desired some daughters of monsieur de la dauversiere;[15] if it has changed its mind, it will make that evident. I have your power of attorney. Your sisters and I hear everything, and madame d'Eguillon shall have knowledge of all.

I am not sorry that your buildings are advanced; we must hope in God. Madame will be able to help you; and I will push at the wheel. I have never believed that Mademoiselle Nau would be a nun. I assure you that much urgency and pressure was exerted for sending her to Canada. Mademoiselle du viger has told me that she was her kinswoman.

He who had detained mother ste. Agnes has at last given her liberty. The Superior of the hotel Dieu at Baieux writes to me that you require no girls this year. The dangers are less; peace is concluded with The Englishman. I will act according as I shall ascertain the expressed inclinations of those, of either sex, to whom it shall appertain to send girls. To speak to you frankly, The Detention of mother Agnes does not proceed, as at last I see, from you; but as objections had been made about her age, these, at the outset, almost prevented her coming. But, this obstacle being removed, there arises another, which, I see, you will not expect. The good maid has always the same desire, and the house of Dieppe has not grown cold in this matter.

Monsieur Mabine has paid the half of the 400

qu'il donnera bien tost le reste. Dieu soit beny que son négoce fait bien.

vostre troisieme du 2 d'oct. ne parle d autre chose que de l'enuoy de vos sœurs a Kebec et a Montreal. La lettre est fort bien conçue ie la communiqueray a madame et a la mere de la Resurrection i'entendray m^r^. de maisonneuue qui ne m'a point encore parlé, et ie tacheray de suiure en tout ce que ie croiray estre plus a la gloire de nostre seigneur et au bien du païs et de v^re^ maison.

vostre quatriéme du 6 d'oct. parle seulement de Sansoucy n'en soyés point en souci, car il ne trouvera aucun accés auprès de moy pour retourner en v^re^ service.

La cinquiéme du 18 d'oct. enfermant la lettre de mademoiselle Mance; ie communiqueray l'une et lautre a Mad. d'Eguillon et a la mere de la Resurrection a qui i'en ay desia donné nouuelle. Il faut voir devant si m^r^ de la dauuersiere et m^r^ de maisonneuue ne souuriront point. i'ay escrit au R P. charles Lallemant qui est allé depuis peu à La flesche pour estre Recteur du college qu'il prenne garde si on ne dispose point les hospitalières qui sont la.

Depuis ce que dessus escrit J'ai parlé a m^r^ de maisonneuue Il n'y a rien a faire pour vous a montreal. il m'a dit que si vous auiés une bonne fondation que vous y pourriez aller mais qu'il ne falloit point vous attendre a celle qui y est Voila ou a abouty toute sa faueur.

Je doute fort qu'il y alle des hospitalieres de la flesche du moins sitost.

Vous aues demandé a made. d'Eguillon et a la mere de la Resurrection la me. de st Edouard de

livres; he declares that he will soon give the remainder. God be blessed that his business is doing well.

Your third, of october 2, speaks of nothing but the despatch of your sisters to Kebec and to Montreal. The letter is very well conceived: I will communicate it to madame and to mother de la Resurrection. I will hear monsieur de maisonneuve, who has not yet spoken with me; and I will try to follow in everything what I shall believe to be most to the glory of our lord, and to the welfare of the country and of your house.

Your fourth, of october 6, speaks only of Sansoucy. Be not anxious [*en souci*] on that account; for he will find no access to me regarding a return to your service.

The fifth, of october 18, encloses the letter of mademoiselle Mance; I will convey the contents of both to Madame d'Eguillon and to mother de la Resurrection, to whom I have already given news thereof. We must first see whether monsieur de la dauversiere and monsieur de maisonneuve will not state their intentions. I have written to the Reverend Father charles Lallemant,—who has recently gone to La flesche, in order to be Rector of the college,—that he shall observe whether the hospital nuns who are there are disposed of.

Since the above was written, I have spoken to monsieur de maisonneuve. There is nothing to do for you at montreal. He told me that, if you had a good endowment, you might go thither; but that you must not count on the one which is there. You see the outcome of all his favor.

I doubt very much whether any hospital nuns from la flesche will go thither, at least immediately.

Baieux auec la mere ste Agnes et vne conuerse et a moy vous ne demandies que la m. ste. Agnes et vne conuerse. Mada. d'Eguillon a voulu qu'on suiuit plustost sa lettre que la mienne mais la maladie de la mere de st Edouar l'a empêché de sortir de Baieux.

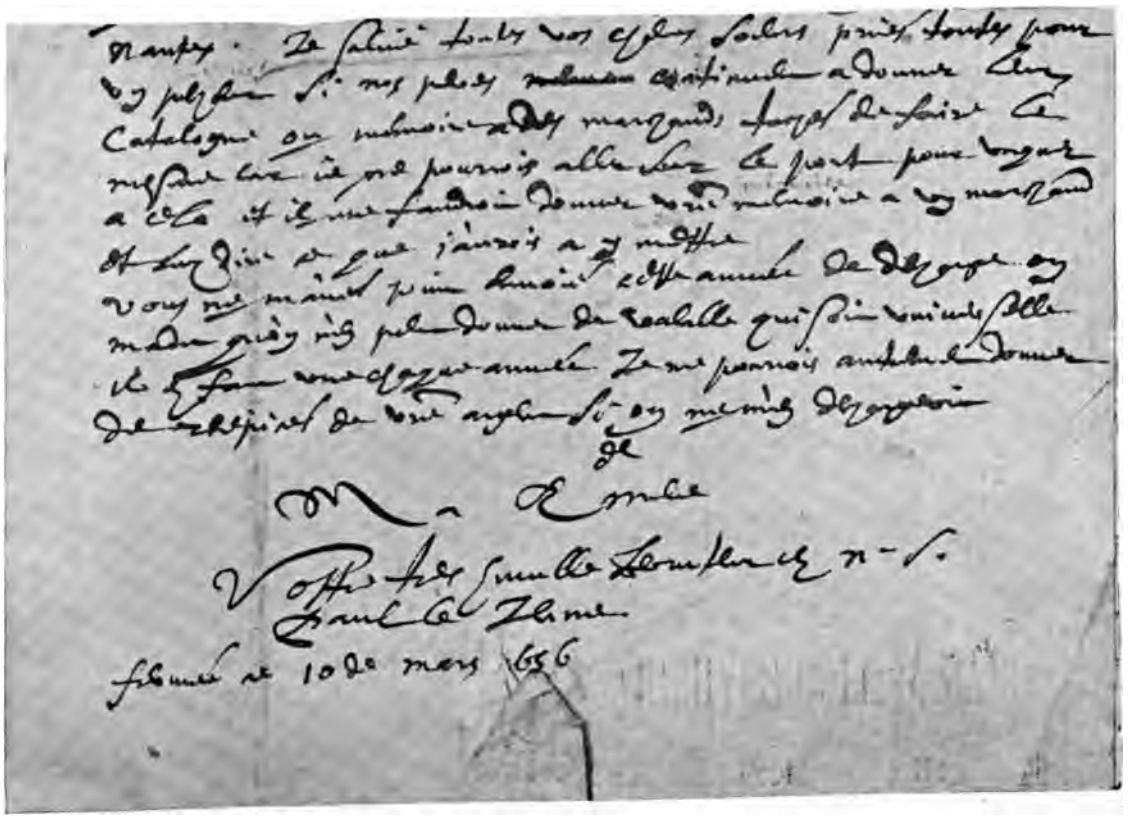
Je vous enverray vre compte par Dieppe d'ou la mere Agnes pourra partir dans le vaisseau de poullet auec vne fille qui veut estre religieuse. Dieppe n'a point de conuerse qui ait sa vocation. Il doit partir aussy vn vaisseau de Nantes. Je saluë toutes vos chères sœurs priés toutes pour vn pescheur Si nos peres continuent a donner leurs Catalogues ou mémoires a des marchands, tachez de faire le mesme car ie ne pourrois aller sur le port pour vaquer a cela et il me faudroit donner vre memoire a vn marchand et luy dire ce que i'aurais a y mettre.

vous ne m'avez point donné ceste année de decharge on ma dit qu'on n'en peut donner de valable qui soit vniuerselle il en faut vne chaque année Je ne pourrois autrement donner de recipes de vre argent si on ne m'en dechargait,

Ma Rde mere
Vostre tres humble seruiteur en n. s.
PAUL LE JEUNE

fermée ce 10 de mars 1656

[Addressed:—A La Rde Mere
La R. mere de saint
Bonauanture Superieure
de L'hópital
Rochelle A Kebec]



FACSIMILE OF HANDWRITING OF PAUL LE JEUNE, S.J.

[Selected from a letter to the Hospitalières of Quebec, dated March 10, 1656, and preserved in the archives of St. Mary's College, Montreal.]

You asked madame d'Eguillon and mother de la Resurrection for mother de st. Edouard of Baieux, together with mother ste. Agnes and a lay sister; but from me you asked only for mother ste. Agnes and a lay sister. Madame d'Eguillon desired that her letter be followed, rather than mine; but mother de st. Edouar's illness has prevented her from leaving Baieux.

I will send you your account by way of Dieppe, whence mother Agnes will be able to sail in poullet's vessel, with a maid who wishes to be a nun. Dieppe has no lay sister who has her vocation. A vessel from Nantes is also to sail. I greet all your dear sisters: pray, all of you, for a sinner. If our fathers continue to give their Catalogues or statements to merchants, try to do the same; for I could not go to the harbor to attend to that, and I would have to give your statement to a merchant, and tell him what I might have to add to it.

You have given me no release this year. I have been told that they can give me none that is valid, of a general form,—one each year is needed. I could not otherwise give receipts for your money, if I were not released.

My Reverend mother,
Your very humble servant in our lord,
PAUL LE JEUNE.

Closed this 10th of march, 1656.

[Addressed:—To The Reverend Mother
The Reverend mother de saint
Bonavanture, Superior
of The hospital.
Rochelle. At Kebec.]

Concession des Terres dans le païs des Onnondageoronons.

JEAN de Lauson Cheualier Conseiller ordinaire du Roy en ses Conseils d'estat et priué gouuerneur et Lieutenant general pour sa magesté en La nouuelle france estendüe du fleuue S^t^. Laurens A TOUS CEUX qui ces presentes Lettres verront Salut scauoir faison qu'en vertu a nous donné par la Compagnie de la nouuelle france enregistré ou besoin a esté nous auons donné Concedé donnons et Concedons par ces presentes aux Reuerends peres de la Compagnie de Jesus L'estendue des Lieux qui s'ensuit Cest a scauoir dix Lieuës d'espace en tout sens cest a dire dix Lieües de face et dix Lieües de profondeur & en les lieu quils se voudront placer au païs des Irocois Superieurs dicts Onnondageoronons, soit au bourg ou proche du bourg d'Onnondagé, ou a gannentae ou Comme dict est en ce Lieu qu'il Jugeront Leur estre plus commode pour Jouir du dict espace et estendue de dix Lieües en quaré par Les Dicts Reuerends peres Jesuistes Leurs successeurs et ayant Cause enfranche aumosne a perpetuité en tous droict et proprieté. Justice et Seigneurie et auec pareils et semblables droicts qu il a pleu au Roy donner Le päis de La nouuelle france a la dicte Compagnie, ensemble tous. Les Lac, riuieres ruisseaux, fontaines, Isles, Isleaux preries terre et bois Scitués dans L'estendüe du dict espace de dix Lieües en

Concession of Lands in the country of the Onnondageoronons.

JEAN de Lauson, Chevalier, Counselor in ordinary to the King in his state and privy Councils; governor and Lieutenant-general for his majesty in new france extending along the river St. Lawrence,—TO ALL THOSE who shall see these presents, Greeting. We make known that, by the power given to us by the Company of new france, recorded in the proper place, we have given and Granted, and do give and Grant, by these presents to the Reverend fathers of the Society of Jesus, The following extent of Territory, To wit: ten Leagues of space in every direction,—that is to say, ten Leagues front and ten Leagues depth,—and where they shall choose to establish themselves in the country of the Upper Irocois, called Onnondageoronons, be it in or near the village of Onnondagé, or at gannentae,[16] or, As is said, in that Place which they shall Judge most convenient to Them, the said space and extent of ten Leagues square is to be Possessed by The Said Reverend Jesuit fathers, Their successors and Assigns, in freehold forever, in full right and ownership, Justice and Seigniory; and with rights equal and similar to those which it has pleased the King to give in The country of new france to the said Society; together with all The Lakes, rivers, brooks, springs, Islands, Islets, meadows, land, and woods, Situate in The extent of the said space of ten Leagues

quarré, a la charge que Les appellations du Juge qui sera par eux estably sur les Lieux ressortiront par deuant Le Grand Senechal de la nouuelle france ou son Lieutenant estably en la Jurisdiction des trois Riuieres Si donnons en mandemant au grand Senechal de La nouuelle france ses Lieutenans ou austres Commis mettre Les dicts Reuerends peres de la Compagnie de Jesus en possession des dicts Lieux en vertu des presentes de ce faire Luy donnons pouuoir en foy de quoy nous auons signé Les presentes a Icelles faict apposser Le cachet de nos armes et Contresigner par vn de nos secretaires faict au fort sainct Louis de Quebeq Ce dousiesme apuril mil six cent cinquante six ainsy signé

DE LAUSON auec paraphe

square. It is stipulated that appeals from the Judge who shall be established by them over that District shall come under jurisdiction of The Grand Seneschal of new france,[17] or his Lieutenant established in the Circuit of three Rivers. Accordingly, we enjoin the grand Seneschal of new france, or his Lieutenants, or other Agents, to put The said Reverend fathers of the Society of Jesus in possession of the said Region, by virtue of these presents. To effect this, we give Him power; in assurance whereof we have sigued These presents, and affixed Thereto The seal of our arms, and provided the Countersign of one of our secretaries. Done at fort saint Louis, at Quebeq, This twelfth of april, one thousand six hundred and fifty-six: thus signed,

DE LAUSON, with paraph.

BIBLIOGRAPHICAL DATA: VOL. XLI

LXXXV

For bibliography of the *Journal des Jésuites*, see Vol. XXVII.

LXXXVI

In reprinting the *Relation* of 1653–54 (Paris, 1655), we follow a copy of the original Cramoisy edition in the Lenox Library. The "Priuilege" is dated "à Paris le 22. Decembre 1654," and the "Permiſſion" was "Fait à Paris ce 22. Decembre 1654." It is unusual for both authorizations to be made on the same day, as in this instance. This annual is no. 103 of Harrisse's *Notes*. His title is incomplete, for he omitted a portion of the imprint in transcription.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," with "Priuilege" and "Permiſſion" on the verso, 1 leaf; prefatory letter from Le Mercier to his Provincial in France, pp. 1–7; text (11 chaps.), pp. 8–176. The first figure in the pagination of p. 134 is obliterated. Line 14 of p. 115 should read "SERVITEVR DE LA;" but in one of the Lenox copies we find "SERVITE DE LA"—an elision due, no doubt, to a "bite" in the frisket.

Copies have been priced or sold as follows: Harrassowitz (1882), no. 38, priced at 120 marks; O'Callaghan (1882), no. 1234, sold to Library of Parliament (Ottawa) for $22.50, and had cost him $32.50 in gold; Barlow (1890), no. 1304, sold for $67.50; Dodd, Mead

& Co., of New York, priced in April, 1896, at $150; and Dufossé (1896), priced at 450 francs. Copies are in the following libraries: Lenox, Harvard, New York State Library, Marshall (private), Brown (private), Jesuit College at Georgetown, D. C., Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris). This annual is rarer than the average of them.

LXXXVII

In presenting the text of the *Copie de deux Lettres* (Paris, 1656), we follow the original Cramoisy edition in the Lenox Library. A complete *Relation* for 1655 had been transmitted from Canada to France to be printed. Upon its arrival at Rochelle, it was entrusted to a messenger, who was to bear it to Paris; but he was robbed of his manuscripts, and could deliver to the provincial only a few miscellaneous letters. These are summarized by the latter, who gives entire two letters from Le Mercier, the Canadian superior,— the first dated "A Kebec ce 13. d'Octobre 1655," and the second "A Kebec la nuict du 17. d'Octobre 1655." The publication bears the title of our text, as above.

When O'Callaghan prepared his bibliographical study of the *Relations*, printed for the New York Historical Society in 1847, no copy of *Deux Lettres* was known to him. He stated then that, should a copy be found, "orders have been given to have it transcribed for John Carter Brown, Esq., of Providence, whose collection already embraces thirty-two volumes." When Father Felix Martin issued his French translation of O'Callaghan's monograph

(Montreal, 1850), he was unable to make any further additions. But the Library of Parliament, then at Quebec, had a copy, which was burned in the fire of 1854. Mr. James Lenox also had one before September 14, 1852. O'Callaghan, writing to him from Albany, on that date, said: "This Collection [Library of Parliament] includes both the missing Relations, that of 1655 which you have, pp. 28, and that for 1659." Lenox's reprint of the *Copie de deux Lettres* was printed after the Quebec catastrophe of 1854, whereby so many nuggets of Canadiana were forever lost to the world. The next copy discovered was described by Harrisse in his *Notes*, no. 108.

Collation: Title, with verso blank, 1 leaf; introduction, pp. 3–13; first letter, pp. 13–17; second letter, pp. 18–24; postscript, pp. 25–28; presumably two blank leaves at end to complete signature B. No mispaging. Signatures A and B in eights.

The copy in the Canadian Library of Parliament was, as already stated, burned. The fire occurred on February 1, 1854. Of the forty volumes of the *Relations*, only eight were saved. Through the kindness of Mr. L. P. Sylvain, of said library, we are able to present the following interesting particulars. Upon the death of Father Casot, the last survivor of the Jesuits of the old régime, in Canada, a great part of the library of the Jesuits was bought by the Hon. John Neilson, proprietor of the Quebec *Gazette*. Several hundred of these volumes are now (1899) owned by his grandson, Dr. H. Neilson, himself a collector of rare Canadiana. The elder Neilson's acquisitions included almost a full set of the New France *Relations*, all in their original binding. In September, 1851, the Library of Parliament pur-

chased the thirty volumes of *Relations* from the Neilson family for $100. (See *First Report of Joint Lib. Com.*, 1852, p. 6.) The eight volumes recovered from the fire, and which are now in the Library of Parliament at Ottawa, all bear the inscription of the old Jesuit College, and substantiate the foregoing allusions.

The Lenox copy is cropped, especially at the top, having been badly trimmed by a careless binder. Its present binding was the work of Hayday, who stilted it to match the binding of the others of the series. The page measures 5¾ x 3½ inches.

The third copy, the one described by Harrisse, is in the Bibliothèque de Sainte-Geneviève, of Paris. This library was founded in 1624 in the abbey of the same name, by Cardinal François de la Rochefoucauld. As early as 1687 it contained about 20,000 volumes, besides manuscripts. Opened in 1790 for the public, and enriched by various benefactions, it now contains about 120,000 volumes, and 2,932 manuscripts.

The fourth copy is in the library of Laval University, Quebec. It is in an excellent state of preservation, and measures 6⅛ x 3¾ inches; but its binding is of modern workmanship. It formerly belonged to the Rev. E. G. Plante, of Quebec. He was fond of collecting books relating to America, especially Canadiana, and secured several of the *Relations* either in Canada or from France, where he had an agent watching for opportunities. Father Plante was born in 1813, and died in 1869, bequeathing his books to Laval University.

We know of no other copies of this fragmentary annual, and, as is evident, no valuation can be quoted.

In 1854, Lenox privately reprinted the *Copie de deux Lettres* from his original, which was then believed to be unique. He did this, no doubt, to assist such friends as Messrs. Brown and O'Callaghan in filling a gap in their own series. The recent loss of the Library of Parliament may also have had something to do with it. The reprint was printed at Albany, and on both large and small paper. Lenox's own large paper copy has two title-pages, one of which was canceled because, as he states, the fifth to the seventh lines were printed in italics instead of roman type. The reprint was made in imitation of the original, but not in facsimile.

LXXXVIII

The original MS. of this letter of Le Jeune to the Rev. Mother de Saint Bonaventure, of the Hôtel-Dieu, at Quebec, dated at La Rochelle, March 10, 1656, is in the archives of St. Mary's College, Montreal.

LXXXIX

In the same archives rests the original MS. of this concession of lands in the Onondaga country, granted to the Jesuit Fathers by Jean de Lauson, governor of Canada, dated at Quebec, April 12, 1656.

NOTES TO VOL. XLI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 77).— Regarding the Tionnontatehronons, or Tobacco tribe, see vol. viii., *note* 40; the Ondatawawats, or Ottawas, vol. xiv., *note* 9.

2 (p. 79).— In reference to the chief here mentioned, Rev. W. M. Beauchamp says, in a private letter: "The name of Sagochiendagehte, the chief Onondaga of 1654, is not strictly a personal name. It is the name by which the Onondagas are still addressed in council; as we might say in Congress, 'the gentleman from New York,' or Ohio. The council name always differs from the ordinary national name, and occasionally is also applied to the principal village or chief. Various incidents make it almost certain that this Sagochiendagehte was Garakontie."

3 (p. 81).— For account of the Cat Nation (Eries), and of the animal from which their French appellation was derived, see vol. xxi., *note* 11.

4 (p. 85).— A sketch of the chief known as "the Flemish Bastard" is given in vol. xxxv., *note* 29.

5 (p. 99).— For location of the Onondagas at this time, see vol. viii., p. 299.

6 (p. 127).— The route followed by Le Moyne on his return may be roughly indicated thus. Starting from their village, a little S. E. of Manlius, the party probably followed the main trail, leading to the Senecas, as far west as the Onondaga River. Descending this stream to Onondaga Lake, which is but an expansion of the river, they halted near one of the salt springs of that region, north of the present Syracuse. Continuing down this lake and stream, they reached the Seneca River, which from that point receives the name of Oswego River. Three leagues below the mouth of the Onondaga, they passed its junction with the Oneida; the fishing village where they soon after halted was probably near the present village of Phenix. Still descending the Oswego, they apparently followed it

to its place of discharge into Lake Ontario,—coasting the eastern shore of which, they came (August 23) to "the place assigned for our residence, and for a French settlement." This last location is not satisfactorily identified; it may have been either the mouth of Salmon River, or Sackett's Harbor—both good landing-places, and points of strategic importance.

Le Moyne apparently followed an overland route from Lake Ontario to the Onondaga village, in going thither—probably from the mouth of Salmon River southward. Poncet, according to the latest authorities, seems to have been taken to Quebec, upon his release from captivity, by still another route—crossing the wilderness, and reaching the St. Lawrence at Ogdensburg.

Marie de l'Incarnation (*Lettres*, t. ii., p. 64) says that the Iroquois supposed the water of the salt springs to be poison, and thought that it was by a miracle that the French obtained salt from the water. It may be noticed here that, according to Beauchamp, "although the Onondagas now use salt, they ascribe to this their loss of physical strength, saying that their ancestors had all the nourishing juices of the meat, and thus became large and strong."

7 (p. 139).—Other sources of income for the outlays made necessary by the Huron colony are mentioned in vol. xxxvi., *note* 57.

8 (p. 173).—*Echon:* the appellation formerly given by the Hurons to Brébreuf (vol. v., *note* 44).

9 (p. 179).—For account of the various chiefs known as Tessouehat, see vol. viii., *note* 30.

10 (p. 185).—Regarding the aboriginal use of European articles, see vol. xvii., *note* 2.

11 (p. 185).—See account of the Winnebago tribe in vol. xv., *note* 7.

12 (p. 187).—The deficiency of women in the population of New France, at this time, was so great that the interests of the colony imperatively demanded that it be supplied, as was recognized by the authorities on both sides of the sea. The shipment of young women, mentioned in our text, was followed by many others; and, in choosing these girls, great care was taken that they should be respectable and virtuous. Most of them were married soon after their arrival; and the families thus formed were a valuable increase, not only in the numbers, but in the stability and general morale, of the population.

The assertion regarding the executioner's performance of his functions is probably made by Le Jeune, to whom the material for the *Relations* was often sent during his term of service as procurator for the Canadian missions. The "first two executions of justice"

are recorded in the *Journal des Jésuites* as having occurred Jan. 19 and Feb. 15, 1649 (vol. xxxiv., pp. 39–41); one of the condemned persons was a young girl, "a Creature of 15 or 16 years, a thief." Another execution is recorded (vol. xxxviii., p. 173), May 7, 1653, where a murderer, to save his own life, becomes the official executioner, and hangs the man who was but the accomplice of his own guilt. Le Jeune may not have heard of this incident. The name here applied to the hangman, *maître des hautes œuvres*, is equivalent to "he who executes high justice," in reference to the fact that capital punishment was, under the feudal system, the prerogative of the seigniorial right of "high justice." This right, according to Lareau, "was, beyond doubt, never exercised by the [Canadian] seignior;" see his *Histoire du droit Canadien* (Montreal, 1888), t. i., p. 258.

13 (p. 217).—Claude Dablon (or d'Ablon) was born at Dieppe, Jan. 21, 1619 (according to Rochemonteix; other writers give the date as February, 1618). He entered the Jesuit novitiate Sept. 17, 1639; his studies were pursued at Paris, La Flèche, and Eu. Joining the Canada mission in 1655, he was immediately sent with Chaumonot to Onondaga, where he labored until the abandonment of the French settlement there (March, 1658). He remained at Quebec until May, 1661, when he went with Druillettes on a mission to the Cree tribes about Hudson Bay; at the end of a year, they returned to Canada. Dablon apparently remained in the St. Lawrence settlements until the summer of 1668, when he went with Marquette to minister to the Algonkin tribes about Lake Superior. While engaged in these labors, Dablon was appointed (1670) superior of all the Canadian missions, and rector of the College of Quebec; but he could not reach the St. Lawrence until the following year. These responsible positions he occupied until Aug. 6, 1680; and again, from Oct. 18, 1686 to August, 1693. He died at Quebec in 1697 (May 3, according to Rochemonteix and Father Jacques Terrien; September 20, according to Martin).

Dablon, as superior, edited the *Relations* of 1671 and 1672, and compiled others covering the period of 1673–79; he also edited the papers of the explorer Marquette. All of these we shall publish in subsequent volumes of this series.

14 (p. 233).—The incomplete narration for 1655 is supplemented, to some extent, by a letter from Marie de l'Incarnation (dated Oct. 12, 1655) to her son. The most notable item therein is the statement that Charles de la Tour was seized by an English officer who had come to Acadia with several vessels of war, and carried a prisoner to England.—*Lettres* (Richaudeau's ed.), t. ii., pp. 83–94.

15 (p. 239).—The nuns here mentioned as "daughters of M. de la Dauversière" were those composing the hospital order of St. Joseph. This order was founded at La Flèche by Dauversière (vol. xxi., *note* 4), with the assistance of Marie de la Ferre, who became its first superior. Its active labors were begun May 18, 1636; but it was not formally constituted as a new order until October, 1643. In 1659, a branch was founded at Montreal, by three of its nuns. In November of the same year, Dauversière died. It may be noticed here that numerous and persistent efforts had been made, for several years previous, to obtain the establishment in Montreal of hospital nuns from the order which Madame d'Aiguillon had brought to Quebec; but this was opposed by Jeanne Mance.—See De Launay's *Hospit. de St. Joseph.*

16 (p. 245).—Gannentae (Gannentaha) was the Indian name of the place where the Jesuits established this first Onondaga mission. J. S. Clark thus describes this location (*Cayuga History*, p. 33, *note*): "It was about twelve miles from the main village of the Onondagas (then south of the present Manlius). The 'Jesuits' Well' still exists, with its accompanying salt fountains, and may be found just north of the railroad bridge on lot 106. This was the first Catholic chapel erected in the present territory of the State of New York."

O. H. Marshall thinks (*Mag. Amer. Hist.*, vol. i, pp. 1–13) that the Iroquois fort attacked by Champlain in 1615 was located on the shore of Onondaga Lake, and even inclines to the supposition that it was on or near the spot occupied by the Jesuits in 1656. O'Callaghan, Ferland, Parkman, and Laverdière place this fort at or near Canandaigua Lake; Beauchamp and Slafter locate it on the shore of Nichols's Pond, Madison county, N. Y. (vol. v., *note* 50).

17 (p. 247).—The "grand seneschal of New France" was the younger Jean de Lauson (vol. xxxvi., *note* 52).

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